

# **Persian Influence on Hindi**

**DR. HARDEV BAHRI**  
M.A., M.O.L., PH.D., D.LITT.

**PUBLISHERS**  
**BHARATI PRESS PUBLICATIONS**  
ALLAHABAD-2

*By the same author*  
**HINDI SEMANTICS**  
**COMPREHENSIVE ENGLISH-HINDI DICTIONARY**

Copyright, 1960  
**Persian Influence on Hindi**

PRINTED IN INDIA  
BY THE BHARATI PRESS, DARBHANGA ROAD,  
ALLAHABAD—2.

**PREFACE**

This book is based on a paper under the same title published by me in the *Allahabad University Studies* in 1943. Since then, several points of wider interest have suggested themselves to me and I have kept regular notes of them. Traces of Persian influence are rapidly disappearing from Hindi, and a thorough evaluation of that influence must be made in the present generation when scholars knowing both Persian and Hindi are easily available. The purpose of the book is clear. It tells a tale and attempts to explore the possibilities of an interesting field of research. It is intended to store up Persian elements which during the last 800 years have found their way into Hindi language and literature. I hope it will serve as a record and a guide to young scholars who ever desire to survey this region of a very great historical, cultural and linguistic importance.

ALLAHABAD :  
Feb. 29, 1960.

HARDEV BAHRI.

4/12 (Indo)  
2412  
142

## Spelling and Pronunciation

Persian words as used in Hindi are throughout given in antique type except in Appendix C in which Persian loans have been clearly indicated in columns.

Spellings usually conform to pronunciation in Hindi. In the pronunciation of ق, خ, گ, ز, ط, ض, ذ, ز and ف, there exists ambiguity and a majority of Hindi speakers pronounce them as **k**, **kh**, **g**, **j** and **ph** respectively. This uncertainty is notable in transliteration herein. The symbols used are commonly known. It may, however, be noted, that **ai** or **ái** and **au** or **áú** have to be understood as juxtaposed vowels, while **ā** and **au** are single vowels as in Eng. 'sat' and H. kām. A minute between two consonants means that the consonants are conjunct in pronunciation but separate in writing.

The spellings of proper names are traditional and not phonetic.

The current abbreviations found in works of this nature have been used in this book also.

## SUBJECT INDEX

### PREFACE

### SPELLING AND PRONUNCIATION

### SUBJECT INDEX

#### I.—Historical Introduction (pp. 1-20.)

1.1. Ancient contacts and Arab conquest of India [1-3]; 1.2. Delhi Sultans [3-4]; 1.3. Scope of influence [4-7]; 1.4. The Mughals [7-9]; 1.5. Growth of Urdu [9-13]; 1.6. Urdu under British patronage, and Reaction [13-16]; 1.7. Seven phases [17-20].

#### II.—Nature of Influence (pp. 20-21.)

#### III.—Linguistic Influence (pp. 21-66.)

3.A. LEXICAL [21-50]; Five groups of loan-words [21-23]; 3.A.1. Religious [23]; 3.A.2. Cultural [24-25]; 3.A.3. Administrative—military, administrative units, officials, judicial, executive [25-29]; 3.A.4. Educational [29-30]; 3.A.5. Articles of every-day use—3.A.5.1. garments, 3.A.5.2. ornaments, 3.A.5.3. meals and dishes, fruits, vegetables, sweets, drinks; 3.A.5.4. cosmetics; 3.A.5.5. furniture—[30-35]; 3.A.6. Professions—3.A.6.1. tailoring, 3.A.6.2. weaving, 3.A.6.3. house-building, 3.A.6.4. horsemanship, 3.A.6.5. agriculture, 3.A.6.6. miscellaneous—[35-39]; 3.A.7. Scientific terms—3.A.7.1. medical—[39-40]; 3.A.8. Art [40-41]; 3.A.9. Music [41]; 3.A.10. Games & Sports [41]; 3.A.11. Birds & Animals [41-42]; 3.A.12. Gardening [42]; 3.A.13. Abuses [42]; 3.A.14. Titles [42-43]; 3.A.15. Personal Names [43]; 3.A.16. Jumbled list [43-44].

3.A.17. ADJECTIVES—3.A.17.1. Adjectives forming abstract nouns in -i, 3.A.17.2. Adjectives from nouns, 3.A.17.3. Independent adjectives—[44-47]; 3.A.18. Abstract nouns [47-48]; Verbs [48-49]; Indeclinables [49-50]; Pronouns [50].

3.B. FORMATIVES [50-54]; 3.B.1. Prefixes [50-51]; 3.B.2. Suffixes—3.B.2.1. Primary suffixes, 3.B.2.2. secondary suffixes—[51-53]; 3.B.3. Enclitics [53]; 3.B.4. Hybrids—3.B.4.1. with IA affixes, 3.B.4.2. in compounds, 3.B.4.3. in emphatics—[53-54].

3.C. GRAMMATICAL [54-57]; 3.C.1. Derivatives [54-55]; 3.C.2. Noun formation [55]; 3.C.3. Adjectival formation [55]; 3.C.4. Gender of Adjectives [55-56]; 3.C.5. Gender of Nouns [56]; 3.C.6. Determinative Compound; 3.C.7. Analytic character of Hindi [57]; 3.C.8. Verbal formation [57].

3.D. PHONETIC [57-59], 3.D.1. f & z [57-58]; 3.D.2. y [58]; 3.D.3. kh ख and g ग [58]; 3.D.4. y, v & sh [58]; 3.D.5. Arabic consonants [58-59].

3.E. IDIOMS 59-66; 3.E.1. Scope of Influence [59-60]; 3.E.2. Commonest Persian words in Hindi idioms [60]; 3.E.3. with verbs [60-61]; 3.E.4. Somatic idioms [61-64]; 3.E.5. with material objects [64-65]; 3.E.6. with abstract nouns [65-66]; 3.E.7. Adjectival idioms [66].

#### IV.—Influence on Literature (pp. 67-84.)

4.A. DICTION [67-77]; 4.A.1. Early history [67]; 4.A.2. Rasau literature [67-68]; 4.A.3. Amir Khusro [68]; 4.A.4. Bhakta poets [68]; 4.A.5. Glossary in Bisal Dev Rasau [68-69]; 4.A.6. Glossary in Early Braj Bhasha Poetry [69]; 4.A.7. Amir Khusro's evidence [69-70]; 4.A.8. Kabir and Post-Kabir period [70]; 4.A.9. Tulsi [70-71]; 4.A.10. Guru Nanak [71]; 4.A.11. Jayasi [71]; 4.A.12. Poets of Krishna cult [71]; 4.A.13. Court Poets [72]; 4.A.14. Non-representative poetry [72-73]; 4.A.15. Akbari Darbar [73]; 4.A.16. Nature of Persian Vocables [74]; 4.A.17. British Period [74]; 4.A.18. Khariboli [74-75]; 4.A.19. Modern Period [75].

4.B. FORMS [76-79]; 4.B.1. General view [76]; 4.B.2. Early Khariboli [76]; 4.B.3. Ghazal & Rubai [76-77]; 4.B.4. Masnavi [77]; 4.B.5. & 6, other metres [77]; 4.B.7. Rhyming [78]; 4.B.8. Pen-names [78-79]; 4.B.9. Figures of speech [79].

4.C. SUBJECT MATTER [79-84]; 4.C.1. Sufi impact [79-82]; 4.C.2. Kabir compared [82]; 4.C.3. Erotic poetry [82-84]; 4.C.4. Panegyrics [84].

#### Appendices (pp. 85—133.)

- A. A list of Persian and Sanskrit parallels [85].
- B. A list of loan-words from Arabic and Turkish [91].
- C. A list of Arabo-Persian and Hindi synonyms [101].
- D. A list of Arabo-Persian loan-words semantically changed [106].
- E. Foreign words in Kabir's poetry [111].
- F. Foreign words in Jayasi's *Padmavat* [114].
- G. Foreign words in Tulsi's Works [115].
- H. Glossary of Arabo-Persian Words in *Prthviraj Rasau* [120].
- I. Foreign words in Bihari's *Satsai* [127].
- J. Specimens of metres influenced by Persian prosody [129].

BIBLIOGRAPHY, 134

INDEX, 135

## 1. Historical Introduction

1.1. It is a commonplace fact of philology that the Iranian language was a sister of the Old Indo-Aryan. The linguistic affinities between the Rgveda and the Zendavesta have clearly indicated that the two languages came of a common stock. "The language of the sacred songs of the Brahmans and that of the Parsees are nothing but two dialects of two or more tribes of one and the same nation."\* Professor Oldenberg of Kiel went so far as to declare that the Zendavesta is nearer to the Veda than the Veda to its own Sanskrit Epic.† India and Persia have been neighbours and have had close cultural connections since times immemorial. At one time, since the reign of Darius, a large part of north-western India, including Aria (Herat), Arachosia (Kandahar) and Gandhara, formed an important satrapy of the Persian Empire. The archers from India were considered a valuable element in the army of Xerxes. When Chandragupta Maurya laid the foundations of the first Indian Empire, the stately fabric of the Achaemenian Empire of Persia gave much inspiration and served as a model in organizing many an institution. Persian manners could be seen in the Court and outside the Court. The Sassanians employed Indian soldiers in their armies and had friendly political, commercial and cultural relations with the Kushan Kings of northern India, especially in the third and fourth centuries A.D. We have on record the accounts of Persians and Arabs trading with India for long periods. It may be noted that what is erroneously called the Arab conquest of India was, in fact, made by Persian soldiers under Mohammad-bin-Qasim, who was born and brought up in Mekran, the easternmost province of the Caliphate on the Persian coast, whose governors,

\*Martin Haug: *Essays on the Sacred Language, Writings and Religion of the Parsees*, Bombay, 1862. See our Appendix A for lists.

†Dr. L. H. Mills: *Our own Religions in Ancient Persia*, 1913.

even before 712 A. D., had been fighting with the Indians across the frontiers.\* The fact is supported by Muslim travellers who visited India and wrote about Sindh during the 8th century.

It may be contended that from the names of officers and courtiers in Sindh and Multan, as given in the travellers' accounts, it is evident that many an Arab family had settled here and influenced the language of the land. Ibn Haukal explicitly mentions that he heard Arabic and Sindhi spoken in Sindh. But this statement has to be taken with a caution.

In this connection it has to be remembered that the conquerors lived "chiefly in cities of their own construction and cultivated no friendly relations with the natives",† that Muslims in Persia, Turan and other countries had assumed Arabic names which included the names of their fathers, and that we should not be misled by the phraseology of names. On the other hand it is stated that even in the six military towns of the settlers, Persian and Sindhi teachers imparted education to the children of the officers.‡ Persian had been recognized to be the official language of Persian and Arabian India.\*\* If Arabic was at all spoken, it was to be found only in the advanced society and among the members of a few Arab families. Ibn Haukal must be referring to the spoken languages in the Arabian cities in Sind. The common people were concerned with general administration which was exclusively in the hands of Brahmans. The conquerors were liberal and they allowed old customs, old institutions and old policies to continue. Elliot says that the Arabs merely imitated the policy of the Romans who employed local administrators from motives of expediency. It would be, therefore, too much to expect any vast influence even of Persian, not to speak of Arabic, on the language of the people. The early Muslim settlers left no effect on the language or culture of India. They, in fact, derived much benefit from the culture and learning of the Indians. Indian attainments in science, literature, arts and culture were really high, and Arabia, or even Persia, till this period, had nothing higher to offer. It had more vigour, but that

\*K. B. Shamsul-ulema M. Mohd. Zaka-ullah's *Tarikh-i-Hind* (Urdu), Part I (3rd edition), p. 186.

†*History of India by Its Own Historians*, Vol. I—Elliot.

‡Elliot—*Ibid.*, p. 463.

\*\*K. B. Shams-ul-ukma M. Mohd. Zaka-ullah, Vol. I, p. 30

††Elliot—*Ibid.*

was physical rather than intellectual. No written literature in Arabic is known to have existed before the Quran. It was during the two centuries of their stay in India that the Arabs really learnt to enrich their literature, especially cultural and scientific. Several Indian astronomers, physicians, philosophers, poets and Pundits are known to have been taken to Arabia to train and help the scholars there in Indian lore. Hundreds of Sanskrit books were translated into Arabic and many others were written under the direction of the Caliphs; but we do not know of any borrowings from Arabic into Sanskrit, Prakrit or later Indian languages. S. Lane-Poole's verdict is definite. He wants us "to dismiss any idea of Arabian influence in India."\*

This point, however, need not detain us any longer, as the Hindi tract was too far off from Sindh and Multan, and as Hindi itself was not yet even conceived. It is for a student of Prakrit or Vracad to discover the Arabo-Persian influences on contemporary Middle Indo-Aryan.

It has to be borne in mind, in this connection, that Hindi does contain Arabic impressions,† but they have come through Persian, just as in modern times Greek and Latin, and even French and German, terms have been adopted in Hindi through English. But these impressions, too, came in later ages.

1.2. The real issue evolves with the rise of Delhi Sultanate in the 13th century when the Hindi provinces of Delhi, Kannauj, Gwalior, Ujjain, Bihar and Banaras came immediately under the sway of the Muslim rulers. We can easily dismiss the times of the Ghaznavid kings of the Punjab and Shahab-ud-din Mohammad Ghori. The invasions of Mahmud Ghaznavi did affect the Hindi-speaking areas in the west but the events were important politically rather than linguistically. They were, in our history, mere episodes which struck terror into, without securing submission from, the people attacked. Even the annexation of the Punjab to the Ghaznavid Empire (1024-1175 A. D.) did not affect the Hindi-speaking provinces.

The Pathan period (1206-1526 A. D.), as the time of the Delhi

\**Mediaeval India*, 1912 edition, p. 4. Also vide *Tamaddan-i-Hind*, (p. 312)—by S. U. Dr. Sayyad Ali Bilgrami.

†Vide Appendix B.

Sultans is called, was not quite favourable to the growth of Persian influence on the Indian languages. It was a period of struggle, bloodshed, wars, rebellions, revolutions, internal dissensions, suspicion, dread, fanaticism, corruption, tyranny and violence. None of the Sultans ever tried to win the hearts of the people. Their administration was military in character and civil institutions were still governed by Hindu chiefs and native officers. Excepting Alauddin Khilji and Sikandar Lodhi, no Sultan ever worried about administrative affairs. These two kings, too, over-centralized political power. They were atrocious bigots and uncompromising enemies of Hindus who formed the bulk of population. The majority of Delhi Sultans were never keen about language or literature. Balban, Nasiruddin and Mohammad Tughlak did have literary tastes and they patronised arts and letters, but their activities at the Court did not affect Indian conditions. The Courts were open to men of their own cult and creed—mostly slaves who aspired to become judges, secretaries and ministers. Here, too, the courtiers were engaged in factional rather than cultural activities. Intrigue, greed and powerful parasitism occupied most of their time. Monarchies were unstable. Dynasties and kings came to the unpropitious throne of Delhi; and before they could consolidate their policies, they, along with their kiths and kins, were killed or imprisoned. The Slave Dynasty, comprising ten kings, most of whom were worthless and inglorious, ruled for 84 years. The Khiljis, including a usurper, were five and they enjoyed power for 20 years in all. The Tughlak dynasty fared better, although one of the scions, ruled for 25 days. The history of four Sayyed princes (1414-1450) is mainly a tale of perpetual struggle for power and protection both against Moghul invasions and neighbours' attacks. The record of the Lodhi dynasty (1451-1526) appears to be the best, giving an average of 25 years to a king.

1.3. It is difficult to give a correct estimate of the influence of the languages of Muslim rulers during the 350 years preceding the establishment of Mughal rule in India. Very few literary works of the times are available. Of these, quite a good number is unauthentic and unreliable. Most of the foreign words used by bardic poets, for example, were certainly beyond the understanding of common people. The bard-poets were men of varied attainments. Some of them posed learning and employed far-fetched terms to

create effect. Their language is certainly not the language of the people at large.\*

As we have stated above much influence cannot be expected during this period of turmoil and unrest. The early Muslims made themselves repugnant to the Hindus who dreaded and hated them as *mlecchas*, because they sacked their temples, desecrated their gods, destroyed their life and property and deprived them of almost all amenities of life. They had no access to the Court. The Sultans had little interest in educating people. Mohammad Tughlak was probably the first and the only king who established a number of schools. But the Hindus were debarred from admission. Most of the Hindu schools and colleges which were attached to temples and shrines were demolished, and libraries were burnt. Most of the Sultans were tyrannical despots who treated the Hindus with contempt and suspicion. Naturally, the Hindus could not give them love and regard in turn.

It may be a policy of expediency or indispensable necessity, there is no doubt that Hindus were tolerated in ministerial jobs, although they were suspected and allowed to work under a strict system of espionage. They carried on their account-work in their own language. All government records were kept in Hindi. Persian was confined to royal courts, harems, military camps and higher services which were forbidden territories so far as Hindus were concerned.

The Sultans of Delhi are generally styled "Pathan" kings, but this is a misleading designation. The Slave kings were of pure Turkish blood. The Khiljis were also Turks who had become Afghan in character. The Tughlak Sultans had a mixture of Turkish, Tartar and Indian blood, and the Sayyed brothers claimed Arab descent. The only Sultans who may strictly be called 'Pathans' were the kings of the Lodhi dynasty. Persian, it appears, was the mother-tongue of none of the rulers. In the military ranks, an overwhelming majority was formed by Turks and Tartars. Mongols and Abyssinians were employed in menial jobs and they were hated. Arabs were very few in number.

Still, it is a fact that it was neither Arabic nor Turkish which exercised any influence, if there was any; it was Persian. The Persians, though lesser in number than the Turkish people, were in

\*Also see 4.1.

possession of the most important key-posts in the kingdom. They had a powerful prestige. They formed the cream of Muslim community and were the life and light of society. They were superior in culture to all other Muslim tribes. They hailed from a country which was the seat of learning, fashion, polished manners and social decorum. They had scholars, poets, lawyers, soldiers, missionaries, engineers and other professional classes in their ranks. And, as their culture had great affinity with that of the Indians, they were liked by the people. Most of them belonged to middle-class families or professional classes. Therefore, they mixed freely with Indian masses. They were tolerant and tolerable.

Persian language had already become an important part of Islamic culture in countries neighbouring Persia. The Central Asian countries had adopted Persian as their literary tongue.\* Then it was the only medium of communication and homogeneity among Muslim administrators and noblemen coming from various nationalities. They had acquired it as a language of necessity. Moreover, Persian by this time had liberally received Arabic and Turkish vocabularies, though it still remained Aryan in structure. Indian Persian was especially a mixture of Iranian, Arabic, Turkish, Turanian and even Hindustani. It was commonly intelligible to most of the foreigners by its very nature.

Conversions to Islam constituted another cause for the spread of Persian influence. The Sultans were more zealous about the spread of their faith than even Aurangzeb, the Mughal emperor. Muslim Faqirs, particularly Sufis, played an important part in this activity. Some of them exercised miraculous influence over the people. The earliest Sufi saint who arrived in the Hindi provinces was Khwaja Muinuddin Chishti. He was Persian by birth. He settled at Ajmer, the capital city of Rai-Pathora about 25 years before Mohammad Ghori led his first attack on Rajputana in 1192 A.D. That shows the fortitude of the Muslim missionary as well as the toleration of the Hindu chief. His influence over the common people and the nobility was immense. Hundreds of people from far and near visited Ajmer every day and freely embraced

\*The Persian language, like French in Europe, became the language of cultured people across wide stretches of Asia. Iranian art and culture spread from Constantinople in the west right up to the edge of the Gobi Desert.

—J. L. Nehru : *The Discovery of India*, p. 126.

Islam. He was only 18 when he came to India, and at the time of his death he was 97. Another Sufi saint, Khwaja Nizamuddin Auliya settled in Delhi and successfully preached Islam in the times of the Slave Kings. Among Darveshes and saints of the period under review some illustrious names are Salar Masud Ghazi, popularly known as Ghazi Mian (a sister's son of Sultan Mahmud of Ghazni) at Bahraich, Kutubuddin Bakhtiyar Kaki at Delhi, and Shah Madar at Mekanpur. Badaun was an important centre of Sufism. Distinguished saints like Sheikh Fatehullah, Sheikh Wajihuddin, and Khwaja Ali Bakhari lived and died there. Amir Khusrau of Etah was also very much respected both by Hindus and Muslims. He had wonderful talents as a poet, lexicographer, Sufi Yogi and musician. Of other centres, Jayas and Dalmau in Rae Bareilly District, Jaunpur, Deva near Barabanki, Lucknow and Agra were important.

1.4. The early part of what is called Mughal period was as feverish and unbalanced as that discussed above. Babar died after four years of his arrival in India. His son Humayun (1530-39 A.D.) had to face troubles on all sides and was, at last, obliged to quit India. Sher Shah (1540-45), the founder of Sur dynasty, did attempt to give the much-desired peace to the people, but his plans remained half-accomplished on account of his untimely death. His successors were worthless fellows who quarrelled among themselves for property and power. The Mughal period, in fact, begins with the accession of Akbar to the throne of India in 1556. India enjoyed a long age of peace and tranquility. Art and literature flourished immensely. Most of the Mughal Emperors, particularly Babar (1526-30), Jahangir (1605-38), Moazzam Shah (1687), Jahandar Shah (1712-13), Mohammad Shah (1719-48), Ahmad Shah (1748-54), Alamgir II (1754-59), Shah Alam (1759-1806), and Bahadur Shah II (1837-57) were poets and men of letters. Akbar, Jahangir, and Shah Jahan were liberal in their patronage of Persian as well as Hindi. Mahapatra Narahari, Maharaj Todar Mal, Kishan, Raja Birbal, Ganga Dhar and Rahim Khan Khan-i-Khanan in the Court of Akbar, Pohkar, the author of 'Rasa Ratan', and Keshav Misra in the Court of Jahangir, and Sundar and Kulapati Misra in the Court of Shah Jahan, were some of the famous poets of Hindi. Among other prominent poets who flourished at the Courts of later Mughal emperors, mention may be made of

Baba Lal Das, Chandra Bhan, Dev, Alam and Tripathi brothers. The number of Persian poets is very large. Naturally, when the same persons composed their poems in Persian as well as in Hindi or when Hindi poets were in direct contact with Persian poets, Indian and foreign, the reciprocity of influence was indispensable.

The language of the court was Persian, though every one could speak Hindi. It remained so down to 1836 when it was replaced by provincial languages. There was a time when Persian was, perhaps, more zealously studied and known in India than in Persia itself. There have been famous Indian historians, translators, philosophers, poets, lexicographers and religious leaders—Hindus and Muslims, who freely and masterfully wrote in Persian. For over two centuries since the time of Akbar, India led the world in Persian literature in quality as well as quantity. Even Persia had a poor show and compared ill with India. Most of the governors, Nawabs and noblemen took pride in keeping with them *Raj Kavis* (laureates) of their own along with Persian poets who would sing their praises and beguile their idle hours. The Hindi poets tried to make their productions more and more intelligible to their patrons by incorporating Perso-Arabic words and ideas. In administration and education, too, Persian was used exclusively. All government records were prepared in Persian; and annal-writers, both Hindus and Muslims, moved about the country and wrote their reports in Persian. Before Todar Mal, the Revenue Minister of Akbar, records were kept in Hindi. He issued orders that all government records be kept in Persian. He thus forced all clerks and officials, including his co-religionists, to learn the court language of their rulers.\* The Hindus took to reading and writing Persian which was not a practice among them till that time. The influence was direct and deep as Hindus and Muslims studied together in the same *Maktabas* and *Madrasas*. A class of hereditary Munshis from amongst Kayasthas of the provinces of Agra and Oudh, and Khatri of the Punjab, Delhi and Agra arose with a Persianized training and culture. They have since contributed much to the growth of Persian influence on Hindi, particularly spoken Hindi.

In the beginning of the 18th century we find also Hindu teachers of Persian.

It needs be explained that the lure of government service, though

\*S. Lane Poole : *Medieval India*, London, 1926, p. 266.

important, was not enormous. Out of 415 mansabdars of Akbar, only 51 were Hindus. In other ranks, Hindus were hardly 15 per cent of the total number of employees. In military services, their number was very much less. Most of the government servants, among Hindus, were Rajputs, then came the Khatri of the Punjab, then Agrawal Banias and then Kayasthas. The percentage was much less under Nur Jahan and lesser still under Aurangzeb (1658-1707).

There were many other causes for the expansion of Persian influence. Inside the Courts and harems, the Hindu ladies and Muslim princesses exchanged their languages freely. Outside the Court, the aristocrats and military officers and soldiers carried Persian words and usages to the market places adjoining the con-tonments. The shop-keepers adopted such words in order to attract customers and to effect greater understanding and closeness of relations.

Persian was the language of correspondence and communication between the Muslim states and the Hindu states.

Being a language of the ruling class and the language of a distinctive culture and status, people delighted in using Persian forms. It does not mean that Persian culture was, in any way, superior. Persian was a sweet language, too. So was also Braj Bhasha, although the language about Delhi was *Khari* or rough, and it was yet undeveloped. People learnt Persian as a fashion. The craze for a new language is always so wide that people sometimes begin to discard the old forms of expression.

The Mughals, Tartars, the Persians and other Muslim settlers brought with them many new things and words relating to those things. New arts, crafts and sciences, trades, and professions were introduced, and naturally enough, the terminologies had to be acquired by those who learnt these arts and crafts.

Conversions continued and Muslim Faqirs, Darveshes and Sufis remained active in their propagation of Islam. More centres were established at various places throughout the Hindi Provinces.

1.5. The most important influence of Persian on Hindi, it has been recognized, was the growth and development of Urdu language and literature. Until the time of Mohammad Shah Rangila (1719-1748), no mention of 'Urdu' being used as the name of a language or even as the style of a language, is traceable. Khan Arzu (died 1755 A. D.) employed the word for the first time as the



name of a distinct form of language.\* 'Urdu' is a Turkish term which was used exclusively for an encampment, and later for a military station during the centuries preceding Mughal rule. When the Mughals constructed forts, they called them 'Urdu,' as they were full-fledged royal encampments. They had within their precincts the whole administrative establishment—army, armoury, courts, palaces, harems, officers' houses, soldiers' barracks, family quarters and canteens. Shah Jahan named his Red Fort at Delhi "Urdu-e-Mualla" (lit. big fort). The word *urdu-e-humayun* also means the royal (lit. lucky) camp. In course of time the residents in the forts evolved a mixed type of speech which was Hindi in genius but which had an unavoidable admixture of Arabic and Persian words. People called it 'Urdu kí Zubán,' language of the fort or military language. But this language was considered a hybrid and rustic jargon unworthy of literary cultivation. The learned and distinguished men of the times looked on it with contempt and jealousy. The same can be said of any slang which evolves itself in military units. Courtiers and cultured classes talked either in good Persian or in good Hindi or Hindvi. Literary men wrote their works either in Persian which had just a sprinkling of indispensable Hindi words or in Hindi which had some Persian terms for which there could be no equivalents in Hindi. The Hindi poetry of Amir Khusrau of Etah (14th century), a reputed poet and scholar, is an evidence of this tradition. Rahim Khan Khan-i-Khanan (1553-1626 A. D.), a Persian scholar of repute, did not allow Persian words to enter unnecessarily into his Hindi poetry. Ghananand (1689-1761), a Kayastha by birth and culture, was a Mir Munshi or Chief Tutor, in the court of Mohammad Shah. He wrote in Persian as well as in Hindi. He kept the two languages distinct and unsullied. Even the literary works of Mughal emperors bear out the fact that a mixed language was not favoured in literature.†

It is a historical truth that Urdu did not flourish in the north. It passed its early stages, not in Delhi or Lucknow, but in the Deccan where Persian was not given a chance to flourish either as a spoken language or as a court language. The speakers, courtiers, writers and poets, however, chose to adopt Persian modes and

\**Oriental College Magazine*, November, 1931, pp. 13-14.

†It is a notable fact that Bahadur Shah II, who was a very well-known Urdu poet, sent his appeal to Queen Victoria in Persian.

literary ideals prevalent in the north. Urdu literature contains the same technique and systems of prosody. Persian literature was predominantly poetic. The Persian forms of poetry included *Ghazal* or ode, *Qasida* or purpose poem, *Nazm* or poem, *Qit'a* or fragment, *Masnawi* or 'double rhymed' (resembling the rhymed couplets of Pope), *Ruba'i* or quatrain, *Musaddas* or sixsome; and the content of Persian poetry was either panegyric or erotic. It is a significant fact that Urdu shows no originality. It is slavishly imitative, uninspiringly artificial and extremely non-national, so much so that the Mongoloid vice of catamites (male sweet-hearts) which figures so prominently in contemporary Persian poetry and prose, has been shamelessly glorified in Urdu literature. Nothing in Urdu has been considered fit for literary representation which was not borne out by the example of some recognised Persian poet.\* The adoption of Persian script was merely another aspect of that uningenuity and non-nationalism of the early Urdu writers.

Our remark regarding the non-national character of Urdu poetry needs a further elucidation. Urdu literature is not only Persian in form and conception, it is also Persian in feeling, in tone, in imagery and even in local colouring. It takes pride in the golden deeds of Rustam, Sohrab, Hatim, Sikandar, Jamshed and Naushirwan, never in the heroes of the Ramayana or Mahabharata. It rejoices in the love-stories of Leila and Majnu, Shirin and Farhad and Yusuf and Zulaikha and never cares to look to the romances of Indian soil as those of Hir and Ranjha, Lorak and Chanda or Dhola and Maru. It describes the beauties of the Tigris and the Euphrates among rivers (not the Ganga or the Jamuna), of Koh Kaf and Koh Toor among mountains (not the Vindhya or the Himalayas), of *nargis* and *sosan* among flowers (not *champa* and *chambeli*), and of *qumri* and *bulbul* among birds (not *Koyal* or *mayna*). It revels in describing the beauties of mornings in Iran and evenings in Baghdad. The whole atmosphere of Urdu poetry is Iranian, not Indian. The manners, customs, rites, superstitions and ideals are all foreign. In this respect Urdu stands in great contrast against Hindi, and therein lies the greatest difference between Urdu literature and Hindi literature. Urdu has adopted certain grammatical forms from Persian, such as formation of plural. To these we shall refer in the last parts of

\*See Introduction to *Ab-i-Hayat*, Lahore, 1883, and also *Gulshan-i-Hindi*. Lahore, 1906.

## Section 3.

After the death of Aurangzeb, the Mughal empire and, with it, Persian as a vehicle of literature began to decline rapidly. Persian was understood by a very few persons among the classes, whose traditions obliged them to keep a language distinct from that of the masses. The emperors, having lost a large part of their territory, were free enough to attend to pursuits of luxury and ease. The Deccan poets were welcomed to the Court. They established their schools and traditions in the north and the structure of Urdu poetry remained as it had been founded under Qutubshahis and Nizam-shahis of the Deccan.

Wali was one of those poets who came to lay the foundations of Urdu poetry here in the time of Mohammad Shah Rangila. We find him advising writers to adopt *Reqhta* in place of Persian which, he said, was no longer suited to the times.

in hama mazāmin-i-Fārasī ki bekār uftādā ānd dar reqhtā qhwud bakār babar.

'The subjects of literature have now become stale and useless in Persian. Bring them into Reqhtā'. He remarks: "We shall be ridiculed if we write in Persian."\* Mohammad Shah held a number of councils to find out ways and means of adopting Raqhta which was a new name for the Hindi in Persian meters and forms.† Thus we see that Urdu rises as a form of literature in the reign of Mohammad Shah Rangila. In course of time, the Darbar at Lucknow became a bigger centre of literary activity. The weakness of later emperors led to the disintegration of their empire and invited external and internal attacks. The invasions of Nadir Shah (1739) and Ahmad Shah Durrani (1748-54 A. D.) and the rise of Maratha power undermined the very foundations of the kingdom. A number of provinces began to fall away from the empire and became independent of the control of Delhi. Shah Alam, the titular emperor, lost all that remained of the skeleton Mughal kingdom to the British. The Urdu poets including Mir, Sauda and Insha migrated to Lucknow where they were welcomed by the Nawabs. Here they founded a new school of Urdu poetry which flourished greatly under

\*Chandrabali Pande: *Mughal Badshahon ki Hindi*, Kashi 1997v., pp. 69 ff.

†Reqhtā ki shi'r ast bataur shi'r-i-fārasī.

'Reqhta' means 'scattered'.

the leadership of Nasikh who is responsible for starting a pro-Persian policy of vocabulary in Urdu literature. He made exhaustive lists of Hindi words which were declared obsolete, vulgar, and unchaste. Arabic and Persian words were discovered and substituted. Ghalib at Delhi (died 1869) gave currency to a highly Persianized style. Urdu has since made rapid progress especially as a schismatic movement and a distinct form of language lexically.

It is, anyhow, a plain matter of fact that Urdu literature and Urdu language as a form of speech developed under royal patronage and under the schematic guidance of interested classes. It was never popular, until very recent times, with general classes.

1.6. The influence of Persian continued unabated under the British rule. Rather, it gathered force due to circumstances detailed below. Just as in the middle ages Arabic influence came through Persian, in the modern times Persian influence has grown through Urdu. The Mughal emperor Shah Alam made it a condition in the charter, granting the Diwani of Bengal, Bihar and Orissa to the British East India Company in 1765, that the court language would continue to be Persian. The Company Bahadur found it convenient to carry on the old traditions rather than to introduce any reforms of which they were incapable. They had no administrative experience, too. They left the revenue, civil, criminal and police administration entirely in the hands of Indian Nawabs and agents. Persian, therefore, continued as the language of administration.\* In 1837, it was replaced by Urdu as the court language. The civil and criminal codes were translated into Urdu, and the technical vocabulary was all Arabo-Persian. The printing press greatly encouraged the dissemination of Persian words and styles. All summons, warrants, forms, applications, petitions, judgments were made in Persianized Urdu throughout the Hindi-speaking provinces.

\*For historical reasons, too, the British favoured Urdu and not Hindi. The first contacts that they formed in northern India were with Mir Jafar and Mir Qasim of Bihar and Bengal, Shujah-ud-daulah the Nawab-Vizir of Oudh and Shah Alam the emperor of Delhi. They had a tough experience of wars with Mahrattas, Rajputs and Sikhs more than with the Nawabs and Emperors. They soon discovered that it was easier to win over the Muslims than to appease the Hindus. It was, therefore, politically expedient for the British to encourage Muslim institutions.

The earliest gazettes, journals and newspapers were in Urdu, and even in Persian. Urdu became the medium of education in schools. The colleges established at Delhi, Patna and Fort William also encouraged Urdu.

The Fort William College was founded in 1800 by Lord Wellesley under the principalship of John Gilchrist who was a great scholar of Persian and Arabic. He wrote a number of books in what he called 'Hindustani'.\* Hindustani, according to him, had three styles—the high court or Persian style; the middle or genuine Hindustani style; and the vulgar or Hindi style. It is notable that he treated Hindi in Deva Nagari script as a vulgar language. He and a large number of British imperialists including Shakespeare, Fallon, Platts and Duncan Forbes have written their Hindustani dictionaries and grammars either in Persian script or in Roman script with a biased regard for Arabo-Persian words and intentional disregard for Sanskrit and popular forms. For instance, in their grammatical works the technical terms—*isma* (not *nām*) for noun, *sifat* (not *viśeṣaṇ*) for adjective, *harfa* (not *akṣar*) for letter, *jam'a* (not *bahuvacan*) for plural,—have been freely employed. Their Hindustani is nothing but Persianized Urdu. Miskin, Sauda, and other poets are mentioned as representatives of the *genuine Hindustani* style. Quotations have been taken from their works. The publication division of the Fort William College was responsible for bringing out text books and literary works in *Reqhta* style.

Although the East India Company continued Nagari script along with the Persian script on its coins, the general policy of the Company was to prefer Arabo-Persian words and treat Hindi as separate from Urdu. This fact was regretfully noted by Tassi, Keay, Growse, Grierson and even the Sadar Diwani Adalat and the Revenue Board. The Adalat in 1839 warned the administrators in the North Western Provinces (now Uttar Pradesh) against the growing tendency of using far-fetched and unintelligible Arabo-Persian words. The Board advised the authorities to use a language which should be nearer to the speech of the general people. In his article

\*The name 'Hindustani' was given to the language of India by the British. Previously, through the Muslim period, the word 'Hindi' or 'Hindvi' (neither 'Hindustani' nor 'Urdu') was used in official references. It is interesting to note that 'Urdu' is nowhere mentioned in the statutes of the East India Company.

"Some objections to the new modern style of official Hindustani",\* Growse vehemently attacked the misguided policy of the Government. He said that Urdu was hardly 50 years old, but it had been allowed to encroach upon the rights of a legitimate language. Raja Shiv Prasad protested against the British "forcing a foreign language in Persian character upon the helpless masses, in fact doing what the Mohammadan emperors of Delhi never thought to do." He went so far as to say that "to read Persian is to become Persianized, all our ideas become corrupt and our nationality is lost.† Such a forceful reaction against Persian and Persianized Urdu was probably a phase of the rise of national consciousness. Nationalism demanded a common language and recognized the rights of the masses rather than of the classes.

It is a remarkable fact that the Christian missionaries in India who had to work among masses, have always used Sanskritized Hindi in their publications, with a few words of foreign origin.

There was a time (1837-1900), when Urdu had a practically exclusive sway in law-courts, educational institutions, municipal and government offices and consequently in all spheres of life including religion. Urdu made wonderful progress during this period. But this overgrowth of a language which was totally foreign in vocabulary, form, script and ideology was unnatural and abnormal. There was a great reaction against this. Hindi had been the language of Hindus as well as Muslims for centuries. It had grown naturally on the soil. Its vocabulary has been predominantly Sanskrit, although it has always freely and generously borrowed words from Arabic, Turkish, Persian, and in recent times, from French, Portuguese, Dutch and English languages. It has to be noted that while Urdu and Hindi of ordinary household speech do not differ much from each other, the gulf between the literary standards has grown. Separatist tendencies have increased thanks to the aggressive policy of the protagonists of Urdu.‡ That policy benefitted Urdu for the time being, but, in fact, it was the beginning of its decline and, with it, the decline of Persian influence. If Hindus had remained associated

\*J. R. A. S. 1836, part I.

†Memorandum Court Charter, Indian Press. 1868, p. 1.

‡There have been people, like Sir Syed Ahmad Khan, who greatly delighted in separatist tendencies, and there was a conscious effort to remove Sanskrit words from Urdu.

with it, there would have been balance. Now there were extremist tendencies and the Muslims of Hindi provinces claimed Urdu as a symbol of Muslim culture. That Urdu is the special preserve of the Muslims and that it is foreign in its elemental ideologies—these are the two arguments that are responsible for its comparative neglect by the Hindus.\* A new style of Hindi came to be evolved. Modern education and scientific thought have gradually obliged Hindi to incorporate Sanskrit and Sanskritized terms in its vocabulary. It has been very natural, considering the traditions of Indian languages. This is the Hindi which could be, and is, easily understood in Gujrat, Maharashtra, Bengal and even in the South. Since the Independence (1947), Sanskritized words have rapidly replaced foreign words, even those which had become domiciled and naturalized. The same tendency is visible in all languages of India.

1.7. In concluding this account of the historical background, a few remarks to sum up the discussion, would not be out of place. The period of Persian influence, we have noted, starts with the establishment of Muslim Rule in Delhi and ends with the fall of British power in India. Before 1200, the Hindi-speaking area remained unaffected by the Muslim ascendancy in Sind, Multan and Lahore. After 1947, in fact long before this date, all chances of furtherance of Persian influence on Indian languages have totally disappeared. Rather, there are tendencies towards eliminating the age-long influences. Scientific, cultural and national exigencies have necessitated revival, reconstruction and coinage of Sanskritic terms on all-India basis, and, on a large scale, these have replaced Persian terms. Still it has to be recognized that Hindi received influences from Persian for over seven centuries—and it is a very long period, indeed.

This period has to be studied in seven phases, *i.e.*

- (1) From 1200 to 1400 A.D., there must have been but negligible influence;
- (2) From 1400 to 1600 A.D., the influence became tangible and accepted as a matter of necessity;
- (3) From 1600 to 1750, there was greatest harmony among classes. It is a period of healthy political and social co-operation

\*This Hindu-Muslim split on a linguistic question had never arisen in Mediaeval period.

between Muslims and Hindus, the rulers and the ruled. Political harmony was initiated by Akbar and social harmony by Sufis and Bhaktas. Accidentally, this period witnessed the highest and world-famous Persian literature ever produced in India.\* The influence has been reciprocal, voluntary, cordial and spontaneous. A real assimilation of foreign linguistic forms was effected during this period.

A student of mine\*\* has presently completed a study of official documents, *farmans*, plates and inscriptions of Rajasthan dating 1150-1750 A.D. It has to be remembered that in the whole Hindi area, Rajasthan received utmost influence of Muslim culture and language. The Rajputs were in closer contact with the Muslim invaders and rulers, and their number in services was the largest. At one time the Rajputs ruled over a number of states outside Rajasthan. Their contacts with the Muslims in war and peace were long and varied. It is interesting to see that out of 235 documents examined (and these documents were mostly official and some were addressed to or received from the Mughal courts), hardly a hundred Arabo-Persian words could be obtained. The following is the periodical distribution of those words—

1150 to 1400 A.D.—Only three words—**mohammad**, **islám** and **silah'dár**†

1400 to 1600 A.D.—20 more words, including **talák** (divorce), **muslim**‡, **surtáq**‡ (Sultan), **fauj**‡ (army), **sahapsáh**‡ (emperor), **pát'sáhi** (kingdom), **alá**, **mulád** (progeny), **bandobast** (settlement of revenues), **taluk** (taluka), **supárash** (recommendation), **ujar** (objection), **hukum** (order), **mukám** (stay), **jamit** (regiment), **diwán** (Diwan), **khushi** (pleasure), **ináit** (gratuity), **khátirí** (for the sake of), **vájibí** (proper), and **jakh'mí** (wounded).

These words concern mostly military organization and military rule.

\*For details see M. A. Ghani: *History of Persian Language and Literature*, Allahabad, 1929.

\*\*Ramchandra Rai: *Paleographical and Linguistic Studies of Hindi Documents in Rajasthan* (unpublished thesis), Allahabad University.

†Such words may not be the result of direct contact and influence. We learn many such words of various languages as our knowledge of history and geography grows.

‡Such words might have been known even without direct contacts with the Muslims.

1600-1750 A.D.—Military terms, **bandúk**, **top\*** (gun), **urdú** (camp), **phateh** (victory), **bahádur** (brave), **suvár** (cavalier), **sir'dár** (chief), **sulah** (peace), **bandúk'cí** (gunner), **las'kar** (army), **gulám** (slave).

Administrative terms—**um'rá** (noblemen), **dargáh** and **dar'bár** (Court), **talásh** (search), **araj** (petition), **amal** (administration), **ikh'tiyár** (right), **phar'yád** (plaint), **and'ráj** (entry), **khavar** (advices), **dákhil** (admitted), **sir'kár** (government), **had** (limits), **akh'lás** (obedience, surrender), **ijáphá** (increase in revenue), **khitáb** (title), **khij'mat** (service), **khij'mat'dár** (servant), **phur'máyá** (ordained), **ukil** (lawyer), **gumástá** (agent), **sháh'jádá** (prince), **saláh** (council), **tak'sim** (division), **tas'lim** (confession), **hakikat** (fact), **evaj** (substitute), **suhadá** (rank), **raiyat** (subjects), **kalam** (pen), **kágad** (paper, document), **shahádat** (evidence), **kám'dár** (orderly), **kifáyat** (reduction), **das'khat** (signatures), **jágir** (estate), **par'váne** (despatch), **mansab** (rank), **jawáb** (reply), **hisáb** (account), **khás** (special), **dah'sat** (terror).

General terms, of which some may have been used in administration or religion—very few words concern culture, **awal** (first, chief), **mahar'bán** (kind), **már'fat** (through), **máphak** (congenial), **jáhirá** (evident), **saráy** (inn), **salámat** (safe and sound), **int'jár** (wait), **shikár** (hunting, game), **mubáarak** (congratulations), **árám** (rest), **ád'mi** (man), **najar** (vision), **khúb** (well), **dámlat** (prosperity), **kud'rat** (nature), **kárigar** (workman), **gunah'gár** (sinner), **bág** (garden), **jyá'jtí** (highhandedness), **gushal** (bathroom), **khusáli** (prosperity), **sharam** (shame), **hásil** (obtained), **khus** (pleased).

The authenticity of these documents is indisputable. If an analysis of Persian influence is made from similar documents obtainable in Delhi, Uttar Pradesh and Bihar, a right estimate of the scope of that influence can then be appreciated. Literary works of the times, we shall see in the last section, are not reliable.

(4) The period between 1750 and 1836 witnessed the rise and growth of Urdu as a form of literature in northern India. But, then there was neither rivalry nor any kind of clash between Urdu and Hindi. Hindi remained a common medium of literature for Hindus as well as Muslims. This, including the previous period of

\*The occurrence of the word '**top**' in the "*Prithviraj Rasau*" reflects doubt on its authenticity. The gun was never used before Taimur's time.

Mughal glory was, of course, the golden age of Hindi literature and some of the Muslim poets excelled many a Hindu poet in the quality of their works. Urdu flourished at the decadent Darbars of Delhi and Lucknow, while Hindi marched ahead among the common people. Persian influence on Hindi was normal and unforced. It, however, continued growing gradually, though slowly.

(5) From 1837 to 1900 was the period of over-emphasis on Arabo-Persian due to the organized patronage of Urdu by the British and consequent suppression of Hindi in northern provinces of India. Persian influence, through Urdu, overwhelmed Hindi in all spheres of life — education, administration (civil as well as military) and correspondence, besides literature. Hindi began to imitate Urdu.

(6) An era of reaction against over-Persianization started with the dawn of the 20th century, although the movement had started a little earlier. Since 1900 when Hindi became an alternative court-language in U. P., there has been a definite, though cautious, dependence on Sanskrit vocabularies. With the change of media of primary and secondary education, Urdu has been rapidly seceding before the growing popularity of Hindi.\*

As far as Persian is concerned, this is a period of toleration. Persian words and forms current in speech and literature were, in effect, recognized as the property of Hindi language. But for new expressions, scientific needs and cultural subjects, Sanskrit sources were invariably preferred. It was during this period that the All India Hindi Sahitya Sammelan at Allahabad and the Nagari Pracarini Sabha at Banaras started pro-Sanskrit tendencies which have ever grown in all spheres of public life and which have given a severe set-back to the Persian influence.

(7) These tendencies, which had also a nationalistic appeal, culminated in several clauses in the Constitution of India. It has recognized Hindi in Devanagari (not Urdu in Persian script) as the official language of the Union of India. Article 351 of the Constitution lays down in unequivocal terms that Hindi shall have to depend on Sanskrit sources. "It shall be the duty of the Union,"

\*The following figures about the number of books published in Uttar Pradesh would indicate the trend—

1889-90	...	...	361 books in Hindi, 559 in Urdu;
1935-35	...	...	2139 books in Hindi, 252 in Urdu;
1955-56	...	...	4583 books in Hindi, 76 in Urdu.

it says, "to promote the spread of the Hindi language, to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without interfering with its genius, the forms, style and expressions used in Hindustani and in other languages of India....., and by drawing, wherever necessary or desirable, for its vocabulary, primarily on Sanskrit and secondarily on other languages."\*

That has sealed the fate of Persian and Persianized Urdu in India. During the last twelve years of our independence a large number of Persian words, especially those which had swayed in education and administration, have practically died out.

## 2. Nature of Influence

Persian influence on Hindi has to be considered in all spheres of language and literature. In literature, as we shall see in Section 4, it has been very limited and inappreciable, mainly on account of the age-long traditions of Indian literature. Linguistically, however, the influence has been varied, intense and extensive.

Dr. S. K. Chatterjee† thinks that Persian influence on NIA has been mainly lexical. In fact we should not expect any other elements as the structure of Hindi had already been complete by the time Persian could exercise any really strong linguistic influences. Still, as shown in the previous pages, Persian or Persianized Hindi (Urdu) has been the cherished language, especially of the urban classes, in India for centuries, and we shall see below that, although lexical influence is predominant, modern Hindi does contain grammatical and phonological features which can be traced to Persian sources alone.

The History of Persian loan-words in Hindi is, perhaps, unparalleled in the linguistic world. Jespersen believes that it is rare for a language to borrow particles, pronouns or verbs.‡ The loan-words, according to him, are full words, i.e., words which express complete ideas, viz., substantives and adjectives. But we shall see that the Persian loans in Hindi include not only nouns and

\*The italics are ours.

†*The Origin and Development of Bengali Language (O.D.B.L.)*, § 117.

‡Jespersen, *Language*, p. 211.

adjectives but also prefixes, suffixes, adverbs, conjunctions, interjections and verbs besides fragmentary words which are quite numerous.

It has been asserted that "when a word is borrowed it is not, as a rule, taken over with the elaborate flexion which may belong to it in its original home. As a rule, one form only is adopted..."\*. We shall, however, note the exception offered by Persian loan-words. Hindi has adopted, in some cases, even the principles of number and gender from Persian. The formation of nouns from adjectives and infinitives is, in some instances, borrowed therefrom. The growth of analytical tendencies in Hindi is also considered to have been influenced, to some extent, by Persian structure. Anyhow, Persian loans in Hindi are not all crude forms.†

## 3. Linguistic Influence

### 3.A. LEXICAL

Persian loan-words in Hindi may be divided into five groups—

(1) Words which were absorbed by our language at one time or the other but have now become extinct, archaic or obsolete; (2) Words and phrases which were translated from Persian, as we are doing to-day from English; (3) Words which have become the property of the Hindi language and which it is almost impossible to replace by NIA. They are, so to say, full-fledged domiciled 'citizens' enjoying all the rights in the linguistic Hindi 'State' (4) Words which are, indeed, commonly used in Hindi, but which are still foreign in the eyes of the national 'State' and which are easily replaceable by the aboriginal group; and (5) Words which have no right to be here as they are not commonly understood and which are employed, quite to the detriment of the 'State,' by certain masters who are either too 'cosmopolitan' or too unconscious of the unemployment existing in their own linguistic 'State.'

The Hindi speakers and scholars need not worry about the class of words in (1) and (5). The former are dead and the latter will die. It is not possible to enumerate translated words, too. We may

\*Jespersen, *Ibid.*, p. 213.

†Cf. B. R. Saksena, "Persian Loan-words in the Ramayana of Tulsidas," *Allahabad University Studies*, 1925. He states that Persian Loan-words in the Ramayana are all crude.

just take the instance of *mañg'ni*, betrothal. It is understood that neither the term nor the institution denoted by the term was known before the coming of the Muslims. It is, in fact, not a *Saṁskāra* of the Hindus. The institution and the term are Persian and 'khwāstagarī' translated into *mañg'ni* is a matrimonial suit or act of betrothment. It is not easy to find out even such words without historical and linguistic data.

We have to be very watchful about the fourth group. A list of such words is given in Appendix C. The survival or death of such words will, of course, depend on the result of the struggle for existence of foreign words in many fields of science, knowledge and culture. If any place for colloquial speech is at all recognized in higher spheres of life and if Hindi in literature has not to die an abrupt death for want of sympathy for and by the common people, hundreds of Persian words which are, in fact, irreplaceable, must live as valuable *suṃ cāque* of Hindi.

It need not be said that Hindi has treated these Persian loans as its own assets. It has changed them phonetically and moulded them grammatically whenever and wherever it could. Dr. Babu Ram Saksena\* and Dr. S. K. Chatterjee† have attempted to explain such changes. The semantic changes that loan-words in Hindi have undergone have not yet attracted the attention of our linguists. A short list of such words has been given in Appendix D. These two questions, however, do not form a part of our study in this dissertation, as we have to deal with the influence of Persian on Hindi, and not of Hindi on Persian in India.

On a close observation of Persian vocables in Hindi, we discover that many of the words concern the materials brought and used by the aristocratic classes and institutions founded by them. But all Persian loan-words in Hindi are not the names of new objects or ideas introduced by the Muslims from outside. Some words denote objects that were, perhaps, better and more popular than the native ones. Still there are words which are just the new names of the old things and qualities, first used by the literate people in their pedantic or pseudo-pedantic speech and later adopted by the common people. People "very often use foreign words when it would have been perfectly possible to express their ideas by means of native

\*Allahabad University Studies, 1925, pp. 65ff.

†O.D.B.L., Vol. I, pp. 573ff.

speech material, the reason for going out of one's own language being in some cases the desire to be thought fashionable or refined through interlarding one's speech with foreign words....."

3.A.1. Muslim terms connected with prayers, religious ceremonies and ideologies, have all been borrowed from Arabo-Persian, mostly Arabic. These are, in a way, technical terms and concern the Muslims alone. Examples—

<i>anliyá</i> , apostle	<i>bāng</i> , call to prayers
<i>ceh'lum</i> , 40th day of mourning	<i>dar'gāh</i> , shrine
<i>dīn</i> , religion	<i>dashūre</i> , 10 days of moharram
<i>du'á</i> , prayer	<i>farishtá</i> , angel
<i>fat'vá</i> , religious verdict	<i>haj</i> , pilgrimage
<i>hájj</i> , pilgrim	<i>imám</i> , leader in prayers
<i>íd</i> , Id festival	<i>imán</i> , faith
<i>kalamá</i> , holy words	<i>khāirát</i> , charity
<i>khalifá</i> , Caliph	<i>khudá</i> , God
<i>khán'káh</i> , monastery	<i>kurán</i> , the holy Qoran
<i>majár</i> , mausoleum	<i>mannat</i> , wish
<i>māul'vī</i> , a theologian	<i>maz'hab</i> , religion
<i>mullá</i> , priest	<i>musallá</i> , a mat for prayers
<i>masjid</i> , mosque	<i>musal'mán</i> , Muslim
<i>nabí</i> , prophet	<i>niyáz</i> , holy offerings
<i>nikáh</i> , marriage	<i>par'hez</i> , abstention
<i>pālgambar</i> , prophet	<i>rab</i> , God
<i>rauza</i> , tomb	<i>rozá</i> , fast
<i>rasúl</i> , prophet	<i>shabe-rát</i> , a festival
<i>sayyad</i> , a caste	<i>shará</i> , religious law
<i>shekh</i> , a convert	<i>shiríní</i> , offerings
<i>sunnat</i> , circumcision	<i>tāziyá</i> , effigy of martyrs
<i>valí</i> , saint	<i>ziyarat</i> , visit to a holy place.

None of these terms is used by the Hindus in place of Indo-Aryan words and in relation to themselves. The same can be said about two names of the days of the week, namely *jumm'a*, Friday, and *jum'erát*, Thursday. Both are sacred days for Muslims, who seldom use the Indo-Aryan *shukravár* and *brihaspat* or *biphā*. Persian *haftá* (cf. Skt. *saptáh*, week) is used for 'week' by Hindus and for 'week' and 'Saturday' by Muslims.

\*Jespersen, *Language*, p. 210.

3.A.2. Hindi contains two sets of cultural words,—one used by and for the Muslims and the other by and in the context of Hindus. It is an unhappy commentary on the so-called Hindu-Muslim unity and amalgamation of linguistic culture. When Islam spread in Persia, it gladly accepted Persian words—*khudá* for God, *namáz* for prayers, *ja'ye-namáz*, a prayer carpet, *rozá* for fast, etc., besides Arabic *alláh*, *salát* and *som*, *musallá*, *et cetera*. But it contemptuously refused to absorb *par'meshvar* or *bhag'ván*, *pújá* or *upás'ná*, *ásan* and *brat*. This distinctive vocabulary still persists and shall persist in spite of the adoption of Hindi as the official and national language of India. The following are some examples of this culturism—

Muslim use	Hindu use	
<b>abbá</b>	<i>pítá</i>	father
<b>alláh</b>	<i>ish'var</i>	God
<b>ammi</b>	<i>ammá, mán</i>	mother
<b>aqd</b>	<i>gath'bandhan</i>	matrimony
<b>bahisht</b>	<i>svarga</i>	paradise
<b>bar'kat</b>	<i>krpá</i>	blessing
<b>báji</b>	<i>jiji</i>	sister
<b>didár</b>	<i>darshan</i>	sight
<b>dozakh</b>	<i>narak</i>	hell
<b>du'á</b>	<i>práathaná</i>	prayer
<b>faqir</b>	<i>sádhu</i>	mendicant
<b>fat'vá</b>	<i>vyavasthá</i>	verdict
<b>farishtá</b>	<i>dút</i>	angel
<b>fazal</b>	<i>krpá</i>	grace
<b>gunáh</b>	<i>páp</i>	sin
<b>gusal</b>	<i>snán, nahán</i>	bath
<b>gosht</b>	<i>máns</i>	meat
<b>haj</b>	<i>tírtha</i>	pilgrimage
<b>janáza</b>	<i>arthí</i>	bier
<b>jinn</b>	<i>bhút pret</i>	spirits
<b>kháb</b>	<i>sap'ná</i>	dream
<b>khálá</b>	<i>máusi</i>	mother's sister
<b>khán'samá</b>	<i>rasoiyá</i>	cook
<b>kháirát</b>	<i>dán</i>	donation
<b>maz'hab</b>	<i>dharma</i>	religion
<b>mubáarak</b>	<i>badháí</i>	congratulations
<b>muríd</b>	<i>shishya, celá</i>	disciple

<b>najúmi</b>	<i>jyotiśi</i>	astrologer
<b>namáz</b>	<i>pújá</i>	worship
<b>pák</b>	<i>pavitra</i>	pure, chaste
<b>pír</b>	<i>guru</i>	religious teacher
<b>raúzá</b>	<i>samádhi</i>	mausoleum
<b>rozá</b>	<i>brat</i>	fast
<b>salám</b>	<i>namaskár</i>	greetings
<b>talávat</b>	<i>páth</i>	recitation of the scriptures.
<b>taq'dír</b>	<i>prárabdha</i>	fate
<b>tasbáh</b>	<i>málá</i>	beads
<b>ta'vís</b>	<i>kavac, jantar</i>	amulet
<b>valimá</b>	<i>bhoj</i>	feast
<b>váz</b>	<i>up'desh</i>	sermon
<b>zakát</b>	<i>bali</i>	offerings
<b>ziyarat</b>	<i>bhenṭ</i>	visit.

Some of the Arabo-Persian words of this type such as **du'á**, **gunáh**, **mubáarak**, **taq'dír** and **távís** are alternatively employed by Hindus as well. There are some words, including **kafan**, funeral shroud, **imán'dar**, honest, faithful, **harámi** (<**harám**, unlawful), bastard, etc. which have become popular with all Hindi speakers on account of their significative value.

It is astonishing to note that in spite of the general popularity of Sufi leaders and poets, who have had a large number of devotees and admirers even among Hindus, very few words of religious culture have actually replaced their Indo-Aryan parallels.

3.A.3. The largest number of Persian words in Hindi concern administration. This has been quite natural and imperative, considering the conditions detailed under section 1. In recent years, there has been a sudden shift on emphasis for Sanskritic terms. Still it is not quite easy to replace the terms which have been used for centuries. Although the future of many a Persian word is precarious and it is presumed that ultimately official terms as are being propagated by the Central Ministry of Education and various government departments, shall prevail, colloquial Hindi is likely to prefer Persian terminologies for a few generations. In fact, some Persian loans have a wider scope than their Indo-Aryan equivalents. The common people prefer to use the loaned **adálat** for official **nyáyálaya**, law-court, **daftar** for **káryálaya**, office, **munshí** for



lekhaḥ or lipik, clerk, **mahakamā** for vibhāg, department, **kha-jāncī** for kośādhyakṣa, treasurer, and so on. We also come across a number of words which have no living, significant and suitable parallels in modern Hindi. Examples—

<b>cap'rāsī</b> , peon	<b>kurkī</b> , auction, attachment
<b>bahī</b> , account-book	<b>misal</b> , file
<b>kāgaz</b> , document	<b>rasīd</b> , receipt
<b>gaban</b> , embezzlement	<b>khānātalāshī</b> , house-search
<b>madd</b> , item	<b>vakīl</b> , pleader
<b>fanj'dārī</b> , criminal side	<b>divānī</b> , civil side
<b>salāh'kār</b> , adviser	etc., etc.

In the Middle Ages, civil and military departments of the government were not separate. Still, it can be safely said that the following terms have been borrowed from military life—

<b>bārūd</b> , ammunition	<b>golandāz</b> , gunner
<b>ham'lā</b> , attack	<b>harāval</b> , vanguard
<b>havāl'dār</b> , military officer	<b>jaṅg</b> , war
<b>jamādār</b> , (orig.) captain	<b>jirah bakhtar</b> , armour
<b>kūc</b> , march	<b>khandak</b> , ditch
<b>khemā</b> , camp	<b>kilā</b> , fort
<b>morcā</b> , fortification	<b>rasālā</b> , cavalry
<b>rasāl'dār</b> , cavalry officer	<b>sipāhī</b> , soldier
<b>sulah</b> , peace	etc., etc.

The following names of weapons have been taken from Perso-Turkish sources, and barring **tīr**, **kamān** for which Iā dhanuṣ, bāṇ have long been in use in India, these words are now practically irreplaceable.

<b>bandūk</b> , gun	<b>gulel</b> , pellet-bow
<b>kirac</b> , a cutter	<b>kamān</b> , bow
<b>nezā</b> , spear	<b>pesh kabaz</b> , dagger
<b>saṅgīn</b> , picket	<b>tamaṅcā</b> , revolver
<b>top</b> , machine gun	<b>tīr</b> , arrow
<b>tufaṅg</b> , musket.	

The administrative units are even to-day known mostly by their Persian names. Examples—

<b>kūcā</b> , lane	<b>mohallā</b> , locality
<b>dehāt</b> , country side	<b>kas'ba</b> , town
<b>shahar</b> , city	<b>par'ganā</b> , sub-division
<b>tah'sil</b> , sub-division	<b>zillā</b> , district
<b>jagīr</b> (states) and <b>riyāsat</b> (states) are gradually disappearing	

on account of political reforms.

The following is the list of some civil and military officers, employees and workers. Many of these names are still current and have received recognition even in the official language.—

<b>bād'shāh</b> , shāh, king, now applied to Muslim kings	<b>sultān</b> , sultan, now a particular designation
<b>shah'zādā</b> , prince	<b>vazīr</b> , minister
<b>divān</b> , now used for head constable	<b>bakhshī</b> , now only a personal or family name
<b>nawāb</b> , used only for a Muslim prince	<b>tāluqādār</b> , estate-holder (now disappearing)
<b>zamīn'dār</b> , landlord	<b>jāgīr'dār</b> , estate-holder
<b>subedār</b> , at one time 'governor', now a non-commissioned military officer	<b>jamādār</b> , captain, now a non-commissioned officer, or a sweeper
<b>sar'dār</b> , chief	<b>havāl'dār</b> , now a low military officer
<b>fanj'dār</b> , army officer (obsolete)	<b>a'uhdedār</b> , rank-holder, officer
<b>hākīm</b> , officer	
<b>ahal'kār</b> , govt. servant	<b>musāhib</b> , courtier
<b>mulāzim</b> , employee	<b>kārindā</b> , working agent
<b>har'kārā</b> , messenger	<b>dārogā</b> , superintendent
<b>cob'dār</b> , staff-bearer	<b>dar'bān</b> , warder
<b>cap'rāsī</b> , peon	<b>daftārī</b> , record-keeper
<b>munsif</b> , judge	<b>sipāhī</b> , soldier, constable
<b>mukh'tār</b> , attorney	<b>vakīl</b> , pleader
<b>kār'kun</b> , agent	<b>pālrokar</b> , follower
<b>munīm</b> , clerk	<b>munshī</b> , writer
<b>pesh'kār</b> , court reader	<b>tah'sil'dār</b> , orig. collector, now a sub-officer
<b>mukaddam</b> , a village head-man	<b>amin</b> , a collecting officer
<b>gardāvar</b> , a village officer	etc. etc.

There are certain terms which are technically used in judicial contexts. They are rapidly giving place to national all-India terms of Sanskrit origin. Examples—

<b>amānat</b> , deposit	<b>adāvat</b> , enmity
<b>adālat</b> , court	<b>ag'vā</b> , rape
<b>bahālī</b> , reinstatement	<b>barāmad</b> , found
<b>barī</b> , acquitted	<b>bar'khāst</b> , dispersed
<b>banām</b> , versus	<b>bayān</b> , statement

**bálig**, major  
**dafa**, section  
**dává**, law-case  
**evaz**, in lieu  
**farár**, absconder  
**hirásat**, custody  
**insáf**, justice  
**ikrár'námá**, bond  
**jirah**, cross examination  
**khárij**, dismissed  
**kurk**, attachment  
**misal**, file  
**mukaddamá**, law-suit  
**mudda'i**, plaintiff  
**mul'zim**, accused  
**muvaqqil**, client  
**páiraví**, suing  
**phár'khatti**, release  
**rahan'dár**, mortgagee  
**surág**, clue  
**shinákhat**, identification  
**tamassuk**, instrument  
**uzar'dári**, objection  
**zábtá**, statute  
**zamánat**, bail

Quite a large number of terms originated in law-courts and became general. Most of them are, of course, disappearing. Examples—

**ágáh**, notified, informed  
**bahas**, discussion  
**dalíl**, argument  
**darkhást**, petition  
**fáls'lá**, judgment  
**gaváh**, witness  
**hak**, right  
**háisiyat**, status  
**havále**, in charge  
**hissedár**, partner  
**khúni**, murderous  
**manzúr**, granted

**cárájoi**, law-suit  
**dastávez**, document, bond  
**dáyar**, submit  
**gir'ví**, mortgage  
**fanj'dári**, criminal law  
**ijará**, dues  
**ij'lás**, meeting  
**istagásá**, plaint  
**jawáb-dává**, statement in reply  
**khánátaláshí**, house-search  
**kurk-amin**, bailiff  
**mansúkh**, cancelled  
**mu'av'zá**, compensation  
**mudd'áliah**, respondent  
**musammát**, woman (by name)

**nálísh**, law-suit  
**peshí**, hearing  
**ráh'dári**, passport  
**sabút**, proof  
**shahádat**, evidence  
**támil**, service of warrant  
**urfa**, alias  
**vasíká**, registered deed  
**zabt**, confiscated.

**ávára**, vagabond  
**dastúrí**, customary dues  
**daryáft**, enquire  
**gaban**, embezzlement  
**faharist**, list  
**házirí**, presence  
**har'jáná**, compensation  
**huliyá**, appearance  
**hisáb-kitáb**, account  
**jay'dád**, property  
**káidá**, rule  
**masmudá**, draft

**miyád**, limitation  
**mas'lá**, matter  
**rish'vat**, bribe  
**rasid**, receipt  
**sabút**, proof

**mah'natáná**, remuneration  
**pesh'gí**, advance  
**rafá-dafá**, finish  
**saláh**, advice  
**shart**, condition

etc. etc.

Government in the middle ages did not have many functions to perform. The main concern of the rulers was to maintain law and order and to collect revenues primarily for royal expenses and secondarily for running the administration. Hence the terms relating to law and order are most numerous. Naturally enough, they replaced the Sanskrit terms which were prevalent before the Muslim rule, and have since persisted. Government departments were not well defined, and the same set of officers performed military, administrative, judicial, revenue, police and sundry functions. Even the British government, till recently, had the same pattern. The duties of government towards the people were limited. Besides the judicial terms mentioned above, the following terms concerning the executive functions are known to Hindi—

**sipárish**, recommendation  
**jabar'dastí**, force  
**bagávat**, rebellion  
**jur'maná**, fine  
**sar'kár**, government  
**káid**, imprisonment  
**káidí**, prisoner  
**zanjir**, chains  
**danrá**, tour

**khushámád**, flattery  
**gadar**, sedition  
**táván**, damage  
**haválat**, lock-up  
**par'váná**, pass  
**káid'kháná**, prison  
**kam'cí**, caning  
**nazar'bandí**, confinement  
**gasht**, round

Of the revenue terms, the following may be cited as examples—

**áb'kárí**, excise  
**báqidár**, tenant in arrears  
**jarib**, a measuring chain  
**mah'súl**, tax  
**mál'kháná**, revenue office  
**naz'ráná**, tributes

**báqí**, arrears  
**bandobast**, land-settlement  
**jamábandí**, land-records  
**mál**, revenue  
**mál'guzarí**, land-taxation  
**sikká**, coin

3.A.4. It has already been said in the introductory part of the book that the Mughals were staunch patrons of learning. We hear of libraries, schools and colleges founded and subsidized by them. The words **kalam**, pen, **kalam'dán**, pen box, **sokhtá**, blotting paper,

**takhtí**, writing tablet, **siyáhi**, ink, **davát**, ink-pot, **kágaz**, paper, **rukka**, a slip, **masnáda**, manuscript, **daftar**, file, and such other words of Persian origin suggest that in the middle ages the whole art of writing was radically changed. The bhoj'patra or tár'patra, palm leaves, were no longer useful, and so also other indigenous materials. **kitáb** from Persian, is the modern book which is quite different from the pothí or grantha of the Indo-Aryans who usually tied the leaves in the middle with a string. The words **haraf**, letter, **imtihán**, examination, **par'cá**, paper, **lafz**, word, **máne**, meaning, and **muhávirá**, idiom, have also come from the field of education. With the modern form of the book also came the words **jild**, book-binding, **jild'sáz**, book-binder, **postín**, lining cloth, **shirázá**, back-binder, **shikanjá**, binder's press, **daf'tí**, board, etc.

Language also bears out the fact that postal system, in whatever crude form it might be, had been established long before the coming of the British into India. The following terms are significant—

**khat**, letter

**patá**, address

**lifáfa**, envelope

**sar'námá**, address

**har'kára**, postman

**kátib**, writer.

Also note the words **khabar**, news, and **akh'bár**, newspaper.

3.A.5. Next in importance are the names of articles of everyday use—clothes, utensils, furniture, ornaments, sweets and dishes, varieties of meals, drinks, fruit and even vegetables, toilets, etc. Most of these articles are luxuries. The Turanian, Persian and Mughal kings and noblemen believed in high living. "Bábar ba-áish kosh ki álam dobárah nesta"—O Babar, writes Babar himself, enjoy yourself, for this world will not be there again. "Eat, drink and be merry, for tomorrow we die" was the ideal of aristocratic life, especially during the peaceful Mughal times when the foreign nobility was literally degenerated. Even earlier than this, i.e. under the Delhi Sultanate, we hear more of debauches and social wrecks than of Balbans and Nasiruddins who lived austere lives.

Indian life, on the other hand, had been unsophisticated and unostentatious. Indians were scrupulous about simple living and high thinking. Generally, Indo-Aryan terms concern necessities of life. A comparison of prevalent Indo-Aryan and Persian terms would be interesting.

3.A.5.1. Indo-Aryan names for garments are not many. In first

appears that women in olden times had more clothes than men. As a matter of fact, women have always needed better care and protection. They have had **sári**, **dhotí** as lower garments and **colí** or **angiyá**, a blouse, and **dupattá**, **pallá** or **sálú** as head-dress. Men have had just a **dhotí** a **laŋgoṭí** or **jānghiyá** (loin-cloth) and **aŋ'rákhá** < Skt. anga-rakṣakah, a kind of tunic or coat. The Persians introduced an elaborate variety of clothes, especially for men. The fashions of ladies were not well known outside the harems and, therefore, not popularly adopted. **par'dá**, veil, and **bur'ká**, veiling gown, were, indeed, commonly seen and used. On the other hand, men imitated the ruling classes and aristocrats freely and tried to appear like them from top to toe. The following list of men's clothes adopted from Persian would be interesting—

**sáfa**, turban

**gulúband**, muffler

**sad'ri**, a waist-coat

**phatúhí**, a waist-coat

**kur'tá**, a long shirt

**kamíz**, shirt

**sal'vár**, trousers

**pájámá**, drawers

**tah'band**, lower cloth

**azárband**, trouser-string

**mozá**, socks

**juráb**, socks

**luŋgi**, interwoven cloth

**shál**, shawl

**cádar**, cloth-sheet

**dastáná**, gloves.

**shál** and **cádar** are used for multifarious purposes and also by women. The Persian **nímá**, a short garment, and **jámá**, a tunic, are used at festivals and marriages in north-western India. **rúmal**, originally a big cloth used as a head-dress, is now a small piece of handkerchief. **bagal-bandí**, a gent's gown, and **mirzái**, a tunic, appear to be Persian words, though they are not available in Persian lexicons. The latter is from **mirzá** (or **mír'zadah**), and it seems that the garment was at first a special distinction of the upper classes. For terms relating to tailoring and weaving, please vide 3.A.6.1. and 3.A.6.2.

For want of popular words in Sanskrit literature, we cannot state with confidence what bedding the Indians had before the advent of the Muslims. But the contribution of such terms as **bistará**, bedding, **toshak**, cushion, **liháf** and **razáí**, quilt, is valuable. **Takiyá**, pillow, has replaced the IA **sir'báná**, < Skt. shirodháná, now used only in some parts of India. The word **razáí** is not to be found in Persian lexicons. It is, perhaps, from 'Razá', a proper name, may be, of some prince or lord. It may be pointed out that a **razáí** is more aristocratic than a **liháf**.

3.A.5.1. The following names of utensils have come from Persian—**am'khorá**, < Per. *áb-khorah*, a big cup, **bádiyá**, bowl, **cammac**, spoon, **cilam'cí**, basin, **deg'cí**, boiler, **jám**, bowl, **kúzá** (also cf. **kujjá**), a water-pot, **pyálá**, cup, **rakábí**, plate, **suráhi**, flask, **tas'lá**, tray, and **tashtari**, saucer.

**tandúr** < Per. *tan-war* or *tanúr*, bakery, oven, is also an important contribution. **martabán**, jar, is useful, too.

The Indo-Aryan names of utensils are numerous and varied.

3.A.5.2. Of the ornaments, Hindi borrowed just a few as the following names show—

**bázubánd**, armlet

**báli**, ear-ring

**hamel** < Per. *hamá'ilí*,

**jañjír**, chain

necklace

**jahángíri**, bangles

**kal'gí**, crest, plume

**sar'pec**, head-lace

**gulúbánd**, neck-lace

**jahángíri**, as a fashion, was introduced by Queen Nur Jahan.

As a matter of fact, the Muslims had not got many varieties to offer. India has been, and is even to-day, known for her jewellery, although on account of the influence of the Muslims and the British, men have gradually discarded the use of ornaments. In olden times men had, perhaps, more ornaments than women. Indian women have always considered ornamentation as a part of womanly accomplishment. Rather, it is an essential mark of married womanhood.

3.A.5.3. The names of meals and dishes present a strange contrast between the lives of the Indo-Aryans and the foreigners. The former have tenaciously believed in simple (*sáttvik*) diet as the best form of food. But now **kímá**, **kor'má**, **kaliyá**, **kabáb**, **koftá**, **rojan-josh**, **shor'bá** (soup), and a number of other dishes prepared from meat came to be introduced. With these preparations came **akh'ni puláo**, **táhirí**, **biryáni**, **phir'ni**, **haluvá**, and many other dainties some of which have since disappeared. To enrich these dishes, we still use **guláb**, rose water, **rúh**, essence, **masálá**, spices, **acár**, pickles, **murabbá**, jam, etc. The words **jáphat** or **ziyáfat**, feast, and **náshatá**, refreshment, are commonly used even to-day. Of the forms of baked bread, **capátí** and **kul'cá** are Turkish. It is notable that the words **máldá** and **súji**, two forms of wheat-flour, **besan**, gram-flour, and **namak**, salt, are also Persian terms.

The **khánsámá**, cook, was originally Per. *khán-isámán*, i.e. the lord of the household. The cook in the mediaeval ages was, indeed, an important personality as the name shows. He played an important part in the life of the nobility. We can fairly imagine how richly the *dastar-khván* (festal boards) of those noblemen were laden with meals, dishes, sweets, drinks, and other *ingesta cerealia*. Alauddin Khilji had to ban festal parties which were becoming a source of political and social trouble, and Feroze Tughlak had to pay a heavy price for encouraging wine-gatherings and feasts. Delicacies increased as the Mughals settled to peaceful pastimes and as the Nawabs gained independence, especially at Lucknow. The British preferred Muslim *khansamas* to Hindu *rasooyas* as the former knew the art of preparing a larger number of cates and grubs.

The Indo-Aryan were, no doubt, extremely fond of fruits. We know that Rshis and Brahmacáris lived on fruit, raw vegetables and roots. The Persians, however, introduced a jolly good number and quality of fruits in Indian diet. In some cases Indian fruits were given Persian names, e.g. **angúr**, grape, for *drákṣá* > *dákh* which came to mean a raw variety, **anár**, pomegranate, for *dārima* > *dāru*, the latter meaning an inferior quality, and **am'rúd**, guava, for *jám* which is now a provincial term. The following list of dried and fresh fruits may be further considered—

**álucá**, small plum

**álúbukhará**, plum

**badám**, almond

**anjír**, fig

**bíhi**, a kind of peach

**khúbáni**, apricot

**khur'má**, dates

**kish'mish**, currants

**munakká**, dried grapes

**nárangí**, orange

**nanjá** < Per. *nanj* and *cal-gozah*, a nut

**pistá**, pistachio

**shaf'tálú**, a kind of peach

**seb**, apple

**sháh'tút**, mulberry

**sharífá**, custard apple

The two words used in Hindi for vegetable,—**tar'kárí** and **sabzi**—are Persian. Of the varieties we have **shal'jam**, turnip, **cukandar**, beet-root, **podiná**, mint, **kulfá** and **kásh'ni**, potherbs, **piyáz**, onion, **lah'sun**, garlic, **tar'búz**, melon, **gájar**, carrot, and **kaddú**, gourd, **khar'bújá**, musk-melon.

The undermentioned names of sweet preparations, now known as Indian sweets, are Persian—

**bálúshahí**, **barfi**, **gajak**, **haluvá**, **jalebí** (Ar. *zalıbiyá*), **kalá-kand**, (shakkar) **páre**, and **kulfi**.

To these may be added **samosá** (Per. sambosah), a pie, **malái** (Per. bálái), cream, **shírá**, liquid sugar, **cás'ní**, a kind of syrup, and **misri\***, sugar, and **baraf**, ice.

With these may be examined **sharbat**, syrup, **shikanj'bin** (Per. sirká anjabin), a lemon drink, and **sharáb**, wine.

Smoking, as a fashion, may be traced to Muslim times through the words **caras**, hemp-exudation, **sulfá**, an intoxicant, **hukká**, smoking pipe, **farshí hukká**, **pec'ván**, oscillating pipe, **cilam**, bowl, **tambákú**, tobacco, **kash**, puff.

**nashá**, intoxication, is also a Persian contribution. It is a very important fact that Indo-Aryan names connected with intoxicants are few. Even **afim**, opium, though connected with Skt. ahiphena, is immediately derived from Ar. afyún. Also consider the Persian word **postí**, one intoxicated by poppy, lazy.

**3.A.5.4.** The following additions to cosmetic vocabulary have been received from Persian—

<b>abír</b> , flower-powder	<b>gulál</b> , flower-powder
<b>guláb</b> , rose	<b>hiná</b> , henna
<b>hamám</b> , bath	<b>itr</b> , otto
<b>khijáb</b> , dye	<b>mushk</b> , perfume
<b>rogan</b> , oil	<b>rúh</b> , essence
<b>sábu</b> n, soap	<b>shishá</b> , mirror
<b>shishí</b> , phial	<b>surkhí</b> , rouge
<b>sur'má</b> , collyrium	<b>vasmá</b> , dye

Even the word **áinak**, spectacles, is Arabic and **cashmá**, spectacles, is Persian.

**3.A.5.5.** Quite a good number of articles of furniture bear Persian names. Examples—

<b>mez</b> , table	<b>kursí</b> , chair
<b>áram kursí</b> , easy chair	<b>takhat</b> , dais
<b>sak</b> , a reed-spread	<b>gálicá</b> , <b>kálin</b> , rug
<b>farash</b> , carpet	<b>jázim</b> , over-carpet
<b>takhat-posh</b> , dais-cloth	<b>mez-posh</b> , table-cloth
(palańg) <b>posh</b> , bed spread, and a number of other covers.	
<b>cik</b> , (Tur. cig), a chick	<b>par'dá</b> , curtain

\*Indian etymology may derive the word from Skt. 'mishritá', but it is more obviously connected with 'misra' or Egypt.

**shámiyáná**, canopy  
**kanát**, pavilion-wall  
**fánús**, branched lamp

**say'bán**, shade  
**mas'nad**, pillow  
**shamádán**, lamp-stand  
 etc. etc.

**3.A.6.** Professions have received several things and words from Persian *fons et origo*. That a large number of professions bear Persian names is a significant situation by itself. It would be highly enlightening to compare the existing IA names of professions and imported Persian names. Examples of Indo-Aryan names are — baniyá, merchant; barháí, carpenter; bhar'bhúńjá, parcher; bhatiyára, baker; bhańgi, sweeper; camár, cobbler; dhobí, washerman; dhuniyá, carder; dom, drummer; gańdhí, perfumer; gavaiyá, singer; gvalá, cowherd; ghasiyára, grass-cutter; kahár, porter; kisan, peasant; kumhár, potter; laka'rhára, wood-cutter; lilári, dyer; luhár, iron-smith; máli, gardener; manihár, glassware merchant; macherá, fisherman; náí, barber; nyáriyá, gold-seeker; pan'vári, betel-seller; pan'sári, grocer; sunár, goldsmith; telí, oil-presser; váid, physician; etc.

The Persian loans are—

**bág'bán**,\* gardener, **bajáj**, draper, **bávarcí**, cook, **bázigar†**, juggler, **bel'dár**, digger, **cap'rásí**, peon, **dalál**, broker, agent, **dar'zí**, tailor, **dukán'dár**, shopkeeper, **hakím**, physician, **hal'vái**, confectioner, **hamámí**, hammam-keeper, **ittár**, perfumer, **jallád**, executioner, **jarráh**, surgeon, **jild'sáz**, book-binder, **juláhá**, weaver, **kalaigar**, tinner, **kasái**, butcher, **khan'sámá**, steward, **kharádí**, lathe-worker, **mádári**, juggler, **mashál'cí**, torch-bearer, **maz'dúr**, labourer, **minákár**, enameller, **mírásí**, drummer, **mistarí**, mechanic, **nán'bái**, bread-baker, **nál'bańd**, horseshoe-maker, **pahal'ván**, wrestler, **rafúgar**, danner, **rańg'rez**, dyer, **rańg'sáz**, painter, **sáís**, syce **sańg'taráš**, stone-cutter, **sár'bán**, camel-driver, **sarráf**, banker, **shikári**, hunter, **tańbolí**, betel-seller, **vakíl**, lawyer, **zín'sáz**, harness-maker.

These and even indigenous professions have a number of technical terms which owe their origin to Persian and other allied languages. Even the general words **károbar**, business, **roz'gar**, employment, **kárigar**, artisan, and **peshá**, profession, are derived

\*side by side with H. máli.

†also Hindi naṭ.

from Persian.

While considering various professions, it at once strikes that there has been a very happy and useful blending of fashions. *nái*, barber, is an Indo-Aryan word (from Skt. *nápita*), but some very important articles of his use have Persian names. The native barber must have had a razor, a pair of scissors, a nail-cutter and other tools as the names *khur* or *churá* < Skt. *kṣura*, *katar'ní*, cutter, and *nahaní* < Skt. *nakha-haraṇí*, etc. clearly show. But the more popular use of Per. *ustará* and Tur. *qalácí* suggests that the new varieties of razor and scissors were better and more decent. Compare also the Persian loans *moc'ná\** < *mū-cinah*, tweezers and *shishá*, mirror, or Arabic *áiná*, mirror, *sábún*, soap, and *hajjám*, barber, and *hajámat*, hair-cutting.

3.A.6.1. Hicun Tsang (7th century A.D.) tells us that tailoring was unknown in India by his time. The IA words *top'ná*, to stitch, *síná* (Skt. *sivanam*), to sew, *súí* (Skt. *súci*), needle, however, indicate that the art of sewing clothes had come into existence long before the settlement of the Muslims, though tailoring as a profession might not have become the vogue earlier. The very word *darzí* for a tailor is Persian. The elaboration of living standards necessitated the use of more garments, newer fashions and modes. We have discussed (3.A.3.2.) that quite a considerable number of our tailored clothes have Persian names. Note further *siñjáf*, border-stitch, *bakhiyá*, back-stitch, *nefá*, channel for trouser-string, *miyání*, patch joining legs of trousers, *ástin*, sleeve, *jeb* or *khísá* (Per. *kisah*), pocket, *pahunchá* < Per. *páicah*, foot of the trousers, *tírá*, front band, *tílá*, gold-lace, *astar*, lining, *astarí* or *istarí*, iron, and such other Persian terms now very commonly employed in Indian tailoring. Compare also the names of European fashions in clothing and tailoring.

3.A.6.2. *juláhá*, weaver, is merely a substitute for the OIA *tantuváya*. A large number of varieties of fine cloth were, however, introduced from time to time by the Muslim settlers. The following, if not actually Persian in origin, are at least Persian in nomenclature—*alfá*, at'las, *cár'khána*, *cár'jáma*, *cikkan*, *dariyái*, *gul'*

\*It is phonologically wrong to derive the word from Skt. 'moca-nam' as the *Bhasha shabda kosha* and the *Hindi Shabda Sagar* do.

*badan*, *hal'ván*, *kalábattú*, *kam'kháb*, *makh'mal*, *narmá*, *shab'nam*, *táftá*.

In this connection it may be stated that the words *pasham*, fine wool, *pash'miná*, woollen cloth, *resham*, silk, *kar'ghá*, weaving pit and machine, < Per. *kár-gáh*, workshop, are all Persian words. The *gaz*, yard, yard-stick, and *girah*, one-sixteenth of a yard, are also Persian.

3.A.6.3. The largest number of professional loan-words from Persian concern the art of house-building. The Persians were really expert in architecture, and they gave us new forms of buildings, new architectural modes and new tools. Compare the following terms of masons—

*buniyád*, foundation  
(*bará-darí*, pavilion  
*bár'já*, canopy  
*burj*, turret  
*cāmbaccá*, cistern  
*dálán*, hall

*divár*, wall  
*gusal khána*, bath-room  
*haveli*, mansion  
*hauz(d)*, reservoir  
*kursi*, plinth  
*khasi* (par'nálá), straight  
channel

*makán*, house  
*mañzil*, storey  
*marammat*, repairs  
*miyání*, middle storey  
*morcá*, fortification  
*par'dá*, partition  
*pul*, bridge  
*rūs*, seat  
*sáñcá*, mould  
*supedí*, white-washing  
*shish mahal*, crystal palace  
*zíná*, staircase

*bálá khána*, upper storey  
*barám'dá*, verandah  
*bakhárá*, store-house  
*burj*, tower  
*daraz*, joint  
*diván khána*, chamber of  
audience

*gára*, mortar  
*gumbad(j)*, dome  
*haram*, harem  
*huj'rá*, projection  
*kilá*, fort  
*mahal*, palace

*mak'bará*, tomb  
*mah'ráb*, arch  
*miyána*, centre  
*minár*, minaret  
*náb'dán*, drain  
*push'tá*, buttress  
*raddá*, layer (of bricks)  
*salámi*, slope  
*sang'marmar*, marble  
*shah'tir*, beam  
*tah'khána*, underground  
chamber

It has to be remembered that the Muslim rulers, especially the

Mughals, were famous for constructing buildings.

Besides the mason, the foreign carpenter or **mistari** (< Per. **mistar**, a measure) contributed a good number of tools and articles, as the following list will show—

<b>bar'má</b> , drill	<b>bini</b> , joining wood
<b>burádá</b> , wood-dust	<b>dar</b> , door
<b>dar'vázá</b> , door	<b>daricá</b> , window
<b>dillá</b> , board	<b>já'f'ri</b> , network
<b>kharád</b> , lathe	<b>khat</b> , line
<b>pushtiván</b> , prop	<b>patám</b> , groove
<b>randá</b> , plane	<b>reg'már</b> , file-paper
<b>rukhaní</b> , chisel	<b>sábul</b> , plumb
<b>sares</b> , glue	<b>takhtá</b> , plank
<b>ták</b> , door	<b>ták'ri</b> , small door.

Some important articles of our furniture bear Persian names—**mez**, table, **kursí**, chair, **takht**, dais, **almári**, shelf, etc.

**pec**, screw, **pec-kas**, screw-driver, **káb'lá**, screw-nut, **kut'ká**, a check, **sumbá**, ramrod, **purzá**, part, **kamání**, spring, **sikh'cá**, iron-bar, are some of the loan-words in the vocabulary of a smith.

3.A.6.4. The Persian-loaned terminology concerning horsemanship is quite rich and abundant. There is no doubt that the Turanians, Turks, Arabs and Mughals were superior to the Indians in this respect. New breeds of horses were imported, and we get the words **akhtá**, castrated horse, **arabí**, **iraqí**, **buláqí**, **kumáit**, chocolate-coloured, **kotal**, accompanying horse, **mushki**, black horse, **nuk'raí**, white horse, **sanjáfi**, grey horse, **turkí** and other names of classes of horses. The words **sáís**, syce, and **koc'ván**, driver, in our modern vocabulary, are Persian, and with these may be considered **yál** or **ayál**, manes, **astabal**, stable, **cábuk**, lash, **cábuk'dání**, lash-holder, **cángan**, polo, **dum'cí**, tail-band, **daháná**, bit, **kharitá**, purse, **khugír**, saddle-cloth, **khurjí**, sack, **khar'khará**, curry-comb, **lagám**, bridle, **nakhás**, horse-market, **nál**, horse-shoe, **nasal**, breed, **rasálá**, cavalry, **rasál'dár**, cavalry-officer, **rakáb**, stirrups, **savár**, rider, **savári**, riding, **sáz**, harness, **sinábánd**, chest-band, **sum**, hoof, **tabelá**, stable, **tańg**, horse-belt, **zer'bańd**, under-band, **zín**, saddle, **zín'posh**, saddle-cloth, **tasmá**, strap, etc. A casual observer of these terms might be misled to think that the horse was probably a wild animal in the pre-Mohammadan India. But it is true that the Arabs and Persian soldiers were superior in

horsemanship which must be responsible for replacing many an Indo-Aryan term. Otherwise, Sanskrit literature has a good number of books on the training of horses.

3.A.6.5. Agriculture as a profession was not so much developed in Muslim countries as in India. The following terms have come through land-administration—

<b>ábí</b> , watered field	<b>báráni</b> , rain-field.
<b>banjar</b> , barren	<b>cáhi</b> , having a well
<b>fasal</b> , crop	<b>jiás</b> , produce
<b>kásht</b> , cultivation	<b>kásht'kárí</b> , agriculture
<b>kharif</b> , first crop	<b>paidávar</b> , produce
<b>mā'rusí</b> , inherited	<b>rabí</b> , second crop
<b>takávi</b> , agricultural loan.	

3.A.6.6. Below is given a list of miscellaneous Persian terms relating to various professions—

a. <b>dukán</b> , shop	<b>dukán'dár</b> , shop-keeper
<b>kharídár</b> , customer	<b>bázár</b> , market
<b>tarázu</b> , weighing balance	
b. <b>mináká'ri</b> , enamelling	<b>kundan</b> , pure metal
<b>zari</b> , gold-lace	<b>naginá</b> , precious stone
c. <b>kasidá</b> , needle-work	<b>phul'kárí</b> , embroidery
<b>kalábattú</b> , silk-threading	<b>kár'cobi</b> , net-work
<b>kiná'ri</b> , hemming	<b>sal'má</b> , gold-band
	etc., etc.

3.A.7. An examination of scientific terms reveals that the Muslim settlers had rich vocabularies in Engineering and Medicine which bear testimony to their advancement. The Engineering terms have been discussed under 3.A.6.3. Medical terms are quite numerous. They are more popular in western Hindi areas than in the eastern parts.

3.A.7.1. The medical science known in India as 'Yunáni' (Greek) was introduced by Arab physicians. A large number of terms derived from this sphere have now become a valuable part of general vocabulary. Examples—

Anatomical terms—**baccédání**, womb, **bagal**, armpit, **dil**, heart, **dimág**, brain, **fotá**, testicle, **gar'dan**, neck, **gur'dá**, kidney, **jigar**,

liver, **kad**, size, **kamar**, waist, **kalejá**, liver, **medá**, stomach, **pesháb**, urine, **pasíná**, sweat, **rag**, vein, **síná**, thorax, **zabán**, tongue.

*Diseases* — **át'shak**, syphilis, **bad-haz'mí**, indigestion, **bál'khorá**, skin-disease, **bavásir**, piles, **bukhár**, fever, **háizá**, cholera, **khas'rá**, measles, **lak'vá**, paralysis, **mohar'ká**, typhoid, **násúr**, cancer, **naz'lá**, cold, **reshá**, catarrh, **súzák**, gonorrhoea, **zahar'bad**, blood-poisoning, **zúkám**, bad cold.

*Drugs and Medicines* — **ark**, juice, **akar'karahá**, a herb, **isab'gol**, seed of fleawort, **ak'sir**, elixir, **carbí**, fat, **davá(i)**, medicine, **gul'kañd**, rose-candy, **itr**, essence, **juláb**, purgative, **katírá**, resin, **khamír**, yeast, **khizáb**, dye, **májún**, medicinal candy, **mar'ham**, ointment, **mom**, wax, **momiyái**, a medicine of marrow, **murabbá**, jam, **mushk**, musk, **nāūsádar**, salt ammoniac, **sharbat**, syrup, **shahad**, honey, **shirá**, syrup, **shorá**, saltpetre, **sir'ká**, vinegar, **tabáshir**, substance of bamboo, **tezáb**, acid, **varak**, gold or silver leaf, **vasmá**, dye.

*Other terms* — **bímar**, patient, **fasad**, incision, **hakím**, physician, **harárat**, temperature, **havan dastá**, pestle and mortar, **jarráh**, surgeon, **maríz**, patient, **mavád**, puss, **nabaz**, pulse, **nus'khá**, prescription.

The presence of these and so many other Persian medical terms in Hindi can be accounted for by the fact that the Ayurvedic system of medicine had declined in the Middle Ages, and that the Greek (Yúnání) system, which was but the Indo-Greeco-Arabic science, was patronized by the Muslims for centuries. As the medium of instruction remained Persian, the Yúnání study has been more common and the system more generally practised than the Ayurvedic. The combination of the barber's profession and the surgeon's art is a typically Persian institution.

3.A.8. Indian painting, like other arts and crafts, did not get much encouragement at the hands of Delhi Sultans. We find Feroze Tughlak prohibiting painting of portraits and wall-decorations in his palace. The art of painting owes its revival in India to the Mughals. But most of the terms like **tasvír**, painting, **musavvar**, painter, **kalam**, brush, etc. are disappearing. Still, we have a rich terminology of certain shades of colours for which we are indebted to Persian language. Examples—

**angúrí**, grape-like

**ás'mání**, sky blue

**bádámí**, almond-like  
**gulábi**, pink, rose-like  
**kir'maj(c)í**, crimson  
**mushkí**, jet-black  
**sur'mai**, dark  
**tútiyá**, vitriol blue

**firozí**, turquoise blue  
**kháki**, grey  
**kish'mishí**, tawny  
**piyázi**, onion-like  
**totiyá**, parrot-like

etc., etc.

The Persian names of main colours, namely, **surkh**, red, **siyáh**, black, **suped** or **saphed**, white, **sabz**, green, etc. are also used along with IA equivalents.

3.A.9. The Persian contribution to music may be valued from the various names of instruments and notes and airs. The Mughals, excepting Aurangzeb, were great patrons of music. But it should be understood that, in spite of many a music term of Persian origin, it was mainly Indian classical music which remained predominant and popular. **tab'lá**, **rabáb**, **nūbat**, **nagará**, **damámá**, **táshá** or **tás**, **cañg**, **daf** or **daph'li**, are the names of drums and tabors which were introduced by the Muslim musicians. Of other instruments **nafirí**, **algojhá**, **dil'rubá**, **sítar**, **shah'nái**, **tañburá**, **sarod**, may be considered. **kavvalí**, **khayál**, **tállaná** or **taraná** are the names of musical notes. **muj'rá** is a form of dance accompanied by vocal music.

The word **sáz** for instrument and **ustád** for a master-musician are well known.

3.A.10. Among games and sports, we get **shat'rañj**, chess, **gañjifá**, bridge, **tásh**, playing cards, **patañg**, paper-kite, **cañgán**, polo or hockey, **kushti**, wrestling, **pahal'váni**, gymnastics, etc. Historians believe that chess was an Indian invention. But since its migration to Arabia and Persia and since the dark middle ages, the whole terminology concerning it has changed. All of its modern terms are loans from Persian. Compare—

**báji**, over, finish  
**pílá** < **fil**, bishop  
**ruk**, castle  
**mohará**, chessman

**bád'sháh**, king  
**piyádá**, **phar'ji**, pedal  
**vajír**, queen  
**kisht** or **shah**, check  
 etc., etc.

3.A.11. The following names of birds and animals are Persian—



**baharí, báz,** hawk  
**bulbul,** nightingale  
**fákhtá,** turtle dove  
**kabútar,** pigeon  
**murgábi,** water-fowl  
**totá,** parrot  
**sher babar,** lion.

**batakh,** duck  
**hud'hud,** hoopoe  
**jurrá,** falcon  
**murgá,** cock  
**shik'rá,** a bird of prey  
**duábá,** ram  
**sher,** tiger

In this connection it has to be remembered that these names have become popular on account of the many pastimes and hobbies connected with these birds and animals.

3.A.12. Gardening was another hobby of the Mughal emperors, provincial governors and noblemen. The words **bág,** garden, **bagicá,** a small garden, **jakhírá,** nursery, **gul'dastá,** bouquet, **pevaúd,** grafting, **rás,** walks, **háshiyá,** border, are Persian. Of the many names of flowers introduced in those days only **guláb,** rose, **nar'gis,** narcissus, and **hajará,** a double flower, survive to this day.

3.A.13. The rulers have, naturally enough, a richer vocabulary in abuses and curses. Common people learnt many forms of such maledictions and saucy words from officers, and most of them are to-day irreplaceable. Examples—

<b>bad'calan,</b> characterless	<b>bad'másh,</b> villain
<b>bad'zát,</b> of bad breeding	<b>bad'tamíz,</b> mannerless
<b>behayá,</b> immodest	<b>beimán,</b> dishonest
<b>besharam,</b> shameless	<b>bepír,</b> masterless
<b>bevakúf,</b> fool	<b>harám'khor,</b> taking illegal gratification
<b>harám'zadá,</b> bastard	<b>har'jái,</b> faithless
<b>kam'bakht,</b> unfortunate	<b>kamíná,</b> mean
<b>lafangá,</b> bully	<b>luccá,</b> profligate
<b>makkár,</b> cunning	<b>múzi,</b> uncouth
<b>náláyak,</b> stupid	<b>páji,</b> base
<b>shoh'dá,</b> vicious	<b>shaitán,</b> devil

etc., etc.

3.A.14. Some titles and designations are now used as surnames, some by Muslims and others by Hindus and Muslims alike. **shekh,** **khalifá,** **mirzá,** **muftí,** **mawl'vi,** are significant terms used with

Muslim names. **diván** and **bakhshí** are used by Hindus and Muslims, particularly, perhaps, by the descendants of official families. **malik,** once meant a landlord; **sar'dár,** chief, is commonly used for Sikhs, and **munshí** for clerks, primary teachers, village officials and Kayasthas. **hajúr,** **sáhib** or **sáhab,** and **sar'kár** are terms of address usually employed by subordinates and menials for their masters. **sáhab** and **sháh'jí** are general terms of address. **janáb,** sir, is now disappearing.

Consider also the titles **ráy sáhib,** **ray bahádur,** **khán sáhib,** **khán bahádur,** **sitára-e-hind,** and others instituted by the British.

3.A.15. Mention here must be made of personal names adopted from Arabic and Persian by the Indians. Except in a few cases where we get **choṭe,** **bacai,** **kallú,** **bábu,** **dukhí,** etc., Muslim men and women have Arabo-Persian names and Hindus have Sanskrit or IA names. Some Hindus, Kayasthas and Khatri and some other persons, women only rarely, have names with one element, sometimes with both elements, of Persian origin. The following names among Hindus are interesting—**damlat rá,** **fateh síh,** **guláb sháh,** **hakumat rá,** **himmát bahádur,** **iq'bál bahádur,** **khush'hál cánd,** **málik cánd,** **námbat rá,** **rá súrát,** **sáhib dín,** **sáhib síh,** **sihat bahádur,** **shádí rá,** **sham'sher bahádur,** **shankat rá,** **vazír cánd,** **zorávar síh.**

3.A.16. Below is given a jumbled list of words, as it is not possible to enumerate various fields of Indian life and activity in which Persian terms are used. As a matter of fact it can be safely said that there is no sphere where some Persian words are not used. Compare—

**nahar,** canal, **doábá,** the land between two rivers.  
**hínd,** India, **pañjab,** the Panjab.  
**mar'daná,** male, **zanána,** female.  
**ád'mí,** man, **shrat,** woman.  
**borí,** sack, **bár'daná,** packing material.  
**car'khá,** spinning wheel, **gubbará,** balloon.  
**balút,** oak, **safedá,** eucalyptus.  
**jistá,** zinc, **faulád,** steel.  
**dúr'bin,** telescope, **khurd'bin,** microscope.  
**subah,** morning, **shám,** evening.

kabílá, tribe, giroh, group.  
 kiráyedár, tenant, súd'khor, usurer.  
 rasm, rite, riváj, custom.  
 havá, air, gar'dá, dust, and túfán, storm.  
 cákú, knife, múzár, instrument.  
 kum'kumá, bowl, fánús, candle-tree.  
 mah'mán, guest, mez'bán, host.  
 rasad, supplies, gallá, corn.  
 saráy, inn, kár'ván, caravan.  
 sadí, century, hazár, thousand.  
 cíz, article, jagah, place.  
 rishtedár, relative, ummíd'vár, candidate.  
 maveshtí, cattle, ján'var, animal.  
 rástá and ráh, way, kinárá, bank, edge.  
 musáfir, traveller, ráhí, passer-by.  
 namúná, sample, design, nakshá, plan, map.

bagucá, bundle, bandar'gáh, seaport, bímá, insurance, jádú, magic, káh'vá, coffee, khán'dán, family, kissá, story, ballad, lách, corpse, máidán, plain, mom'jáma, oil-cloth, vaqt, time, yatím, orphan, zahar, poison, etc., etc.

3.A.17.1. A large number of adjectives borrowed from Persian are now an indispensable part of Hindi vocabulary. Although, in some cases, there are Sanskrit equivalents parallelly used by literate classes, the Persian forms are more popular and significant. From most of these adjectives are formed abstract nouns which are equally important vocables in Hindi language. Examples—

adjectives	nouns
ábád, inhabited, prosperous	ábádí, population, inhabited place
akl'mánd, wise	akl'mándí, wisdom
amír, rich	amírí, riches
ásán, easy	ásání, ease
ávárá, vagabond	ávárágardí, vagabondage
bad'másh, villain	bad'máshí, villainy
bad'kismat, unlucky	bad'kismatí, misfortune
bahádúr, brave	bahádurí, bravery
bad'kár, profligate	bad'kárí, profligacy
bad'nám, notorious	bad'námí, notoreity
bárik, fine, thin	bárikí, fineness, thinness

bar'bád, desolate  
 barábar, equal  
 becárá, helpless  
 bedard, merciless  
 behayá, shameless  
 behúdá, absurd  
 bekár, idle, useless  
 besharam, shameless  
 calák, artful  
 cáp'lús, flatterer  
 cugal'khor, backbite  
 cust, brisk, alert  
 dagábáz, cheat  
 dáná, wise  
 diler, bold  
 gandá, dirty  
 galat, wrong  
 garam, hot  
 garíb, poor  
 hāirán, surprised  
 hoshiyár, clever  
 jál'sáz, counterfeiter  
 javán, youth  
 jimmedár, responsible  
 kam, short  
 kamíná, mean  
 kharáb, bad  
 khush, happy  
 lácár, helpless  
 lafaṅgá, characterless  
 maj'búr, compelled  
 maj'bút, strong  
 mush'kil, difficult  
 mahar'bán, kind  
 mustáid, alert  
 náláyak, unfit  
 námanjúr, rejected  
 námard, impotent  
 naram, soft  
 páy'dár, durable

bar'bádí desolateness  
 barábarí, equality  
 becár'gí, helplessness  
 bedardí, mercilessness  
 behayáí, shamelessness  
 behúd'gí, absurdity  
 bekárí, unemployment  
 beshar'mí, shamelessness  
 caláki, artfulness  
 cáp'lúsí, flattery  
 cugal'khorí, backbiting  
 custí, alertness  
 dagábází, cheating  
 dánáí, wisdom  
 dilerí, boldness  
 gand'gí, dirt  
 gal'tí, mistake  
 garmí, heat  
 garíbí, poverty  
 hāirání, surprise  
 hoshiyáí, cleverness  
 jál'sází, forgery  
 javání, youth  
 jimmedáí, responsibility  
 kamí, shortage  
 kamín'gí, meanness  
 kharábí, evil  
 khushí, happiness  
 lácáí, helplessness  
 lafaṅg'bází, characterlessness  
 maj'búí, compulsion  
 maj'bútí, strength  
 mush'kilí, difficulty  
 mahar'bání, kindness  
 mustáidí, alertness  
 náláyakí, unfitness  
 námanjúrí, rejection  
 námardí, impotency  
 nar'mí, softness  
 páy'dáí, durability

sakht, hard  
 sādā, simple  
 sāf, clean  
 sard, cold  
 shaukin, fond  
 siyāh, black  
 tayyār, prepared  
 taṅg, narrow  
 taḥdurust, healthy  
 tar, wet  
 tāzā, fresh  
 tez, sharp  
 virān, desolate  
 zindā, alive  
 ziyādā, abundant

sakhtī, hardship  
 sād'gī, simplicity  
 safāī, cleanliness  
 sar'dī, coldness  
 shaukīnī, fondness  
 siyāhī, ink, blackness  
 tayyārī, preparation  
 taṅgī, narrowness  
 taḥdurustī, health  
 tarī, wetness  
 tāz'gī, freshness  
 tezi, sharpness  
 virānī, desolateness  
 zind'gī, life  
 ziyādātī, excess

3.A.17.2. There are certain adjectives which are derived from nouns, and both these loans exist in Hindi. Examples—

asal, reality  
 gussā, anger  
 kīmat, value, price  
 māl, wealth  
 nakl, imitation  
 nām, name  
 shān, grace  
 saīr, walk  
 sharam, shame, shyness  
 zālīm, tyrant  
 zidd, perverseness

as'li, real  
 gussāī, angry  
 kīm'tī, valuable  
 māl'dār, wealthy  
 nak'li, artificial  
 nāmī, named  
 shān'dār, graceful  
 saīlānī, wanderer  
 sharmilā, shy, sharmīndā,  
 zulm, tyranny [ashamed  
 ziddī, perverse

3.A.17.3. Here are some adjectives which are independent of the parallel nouns. The latter, if any, are rarely used in Hindi.

ām, common  
 caḥd, few  
 fāl'tū, extra  
 galī or -z, dirty  
 gair, non, other  
 har'jāī, faithless  
 khālīs, pure  
 kāfī, enough

baḥd, closed  
 dākhil, admitted  
 fajūl, useless  
 gāyab, disappeared  
 gir'vī, pawned  
 khālī, empty  
 karīb, near  
 khaṣṣī, castrated

khās, special  
 muft, gratis  
 nam'kīn, saltish  
 sharābor, engrossed  
 ūdā, violet.

māmūlī, ordinary  
 mānjūd, present  
 raddī, rubbish  
 tamām, all

For adjectives also see abusive words in 3.A.13. and adjectival suffixes in Section 3.B. In some cases Hindi suffixes -ā, -pan, -ī, etc. are also used to form nouns from adjectives for which see 3.B.4.1.

3.A.18. Abstract nouns from Persian exist in many forms. The number is very large. Hence a few typical examples are being given below.

-a adab, respects  
 anjām, result  
 asar, effect  
 āish, luxury  
 bū, smell  
 dard, pain  
 et'bār, trust  
 fareb, deception  
 fark, difference  
 garaz, selfishness  
 gash, swoon  
 hak, right  
 hāns, ambition  
 jalūs, procession  
 khātīr, sake  
 khyāl, thought  
 majāk, joke  
 nigāh, attention, sight  
 rujhān, tendency  
 shak, doubt  
 shaūr, sagacity  
 shor, noise  
 tagādā, demand  
 tak'dīr, luck  
 tak'rār, dispute  
 tārif, definition, praise  
 ummīd, hope  
 vajah, cause

af'sos, grief  
 ar'mān, craving  
 āib, defect  
 bahār, loveliness  
 dakhāl, access  
 daskhat, signature  
 eh'sān, obligation  
 fatūr, imperfection  
 fikr, anxiety  
 gam, woe  
 gujar-basar, livelihood  
 hāl, account  
 ittifaq, chance  
 kābū, control  
 kadr, merit  
 madad, help  
 mat'lab, motive, significance  
 par'vāh, care  
 rāmb, prestige  
 shakl, form, appearance  
 shauk, fondness  
 taf'sīl, detail  
 tah, bottom  
 takalluf, formality  
 tan'khāh, pay  
 tamīz, discernment  
 umr, age  
 vakt, time

vazan, weight  
 -ā andeshā, risk, peril  
 dar'já, rank  
 fás'lá, distance  
 hās's'lá, encouragement  
 ishárá, sign, beck  
 malah'já < Per. liház + mu-  
 lāhizah, regard  
 nakh'rā, coquetry  
 tarikā, method

1 Copious examples have been given under 3.A.17.1 Many more words have been formed from Persian adjectives but those adjectives are not much used in Hindi, as

dillagī, recreation  
 khumārī, intoxication  
 nig'rānī, supervision  
 shādī, marriage  
 tarakkī, advancement  
 -ish bārish, rain  
 khārish, itching  
 koshish, attempt  
 -at as'liyat, reality  
 bar'dasht, forbearance  
 dikkat, difficulty  
 hāīrat, astonishment  
 jarūrat, need  
 khāīriyat, welfare  
 kismat, luck  
 mah'nat, hard work  
 mulākat, meeting  
 riya'at, concession  
 sharārat, mischief  
 shikāyat, complaint

zor, power.  
 daṅgā, affray  
 dilāsā, consolation  
 fāy'dā, benefit  
 irādā, intention  
 istifā, resignation  
 mas'kalā, hobby  
 mamlkā, chance  
 nafā, profit  
 zamānā, age.

kāristānī, cleverness  
 namī, dampness  
 rasāī, access  
 shekhī, conceit  
 tasallī, satisfaction  
 bakhshish, gratuity, tip  
 mālīsh, massage  
 sipārīsh, recommendation.  
 āusat, average  
 dāulat, riches  
 fur'sat, leisure  
 ijīat, respect  
 jihālat, ignorance  
 khurāfat, evils  
 mas'lihat, expediency  
 musibat, misery  
 niyat, intention  
 rāhat, repose  
 sāit, omen  
 tākat, strength.

3.A.19. Hindi verbs taken from Persian exist in three forms—

(a) Verbs formed by the addition of H. kar'nā, to do, honā, to be, paṛ'nā, to fall, ānā, to come, jānā, to go, denā, to give, lenā, to take, etc. to Persian nouns and adjectives. Examples—

in'kār kar'nā, to refuse  
 minnat kar'nā, to entreat  
 āram lenā, to take rest  
 tamāshā kar'nā, to make fun

musibat paṛ'nā, to befall a  
 calamity  
 and

khush kar'nā, to please  
 bīmār paṛ'nā, to fall sick  
 bahāl kar'nā, to reinstate  
 jamā honā, to collect  
 bañd kar'nā, to close, to shut  
 pasāñd ānā, to be liked  
 hāzīr honā, to be present  
 adā kar'nā, to pay.

nazar dāl'nā, to glance  
 khush honā, to be pleased  
 tañg ānā, to be fed up  
 mālūm kar'nā, to enquire  
 jamā kar'nā, to collect  
 bañd honā, to be closed  
 shurū kar'nā, to begin  
 bar'taraf kar'nā, to suspend

Adjectives generally take kar'nā and honā. The number of such verbs is quite large. They are, in fact, nominal compound verbs.

(b) Persian verbal stems given the Hindi form ending in -nā, as in.

amej'nā < Per. āmezīdan, to mix.  
 āz'mānā < Per. āzmūdan, to try.  
 bakhsh'nā < Per. bakhshīdan, to grant, to excuse.  
 far'mānā < Per. farmūdan, to ordain.  
 gujar'nā < Per. guzrīdan, to pass.  
 kharīd'nā < Per. kharīdan, to buy.  
 laraj'nā < Per. larzīdan, to tremble.  
 tarāsh'nā < Per. tarāshīdan, to pare, to cut.

(c) Denominatives formed from Persian—

badal'nā, to change, < Per. badal.  
 daf'nā, to bury, < Per. dafn.  
 dāg'nā, to brand, < Per. dāg.  
 kabūl'nā, to accept, < Per. qabūl.  
 kaf'nā, to enshroud, < Per. kafn.  
 masos'nā, to regret, < Per. afsos.  
 naj'rānā, to be affected by evil eye, < Per. nazr.  
 shar'mānā, to blush, < Per. sharm.  
 sus'tānā, to idle, < Per. sust.  
 tah'sīl'nā, to collect, < Per. tahasil.  
 vasūl'nā, to collect, < Per. vasūl.

3.A.19. Of the indeclinables, there is a large number of adverbs, conjunctions, postpositions, and even interjections which have become naturalized in Hindi. Examples of adverbs— aksar, often, ākhir, f. 4

at last, *āyāndā*, in future, *bajāy*, in place of, *bagāir* (*now disappearing*), without, *barābar*, regularly, *bekār*, uselessly, *beshak*, doubtlessly, *bil'kul*, quite, *fāran*, immediately, *hameshā*, always, *har'giz*, at all, never, *hūbahū*, verily, *jab'ran*, forcibly, *jald(i)*, at once, *jarūr*, must, *kam-se-kam*, least, *karīb-karīb*, nearly, *kataī*, verily, *khā-makhā*, will or not, *khūb*, well, *kul*, totally, *labālab*, to the brim, *mahaz*, alone, *mut'lik*, absolutely, *nihāyat*, very, *rājī khushī*, willingly, *sarāsar*, completely, *shāyad*, perhaps, *taraf*, towards, *tarah*, like, *tūr* par, in this way.

The following are used as adverbial postpositions—*bābat*, about, *bād*, after, *badāmlat*, on account of, *bāre meñ*, regarding, *māfiq*, according to, *mārfat*, through, *rūbarū*, in front, *khātir* and *vāste*, for, are very common in Hindi dialects.

Examples of conjunctions—*agar*, if, *al'battā*, albeit, *bad'le*, instead, *balki*, on the other hand, *cūnki*, because, *cunānci* (*now disappearing*), anyhow, *goyā* (*now defunct*), as if, *ilāvā*, besides, *ki*, that, *lekin*, but, *magar*, but, *sivāy*, except, *var'nā*, otherwise, *yā*, or.

Examples of interjections—*bas*, that's all, *khābar'dār*, beware, *khāir*, well, all right, *khūb*, well done, *shābāsh*, bravo!

3.A.20. *Khud* as a reflexive pronoun is more general than 1A āp. It would be worth comparing the demonstrative pronoun 'ī' and 'ī' of Persian and 'ī' of Hindi dialects. The latter coupled with Persian sound [y] gave yih, spelt as yah. Similarly the far demonstrative and third person pronoun 'ū' or 'o' in old or dialectical Hindi may be compared with Persian 'ū' or 'o' which had a further v, resulting in modern Hindi vuh or vo, spelt as vah. Per. and H. *tū* is not merely coincidental. *phalānā* < Per. *fulānah*, so-and-so, is also to be considered as a pronoun.

### 3. B. FORMATIVES

3.B.1. Hindi has borrowed a number of formatives from Persian, some sporadic and some very prolific prefixes, suffixes and other enclitics which have been extremely useful in word-formation. Examples of prefixal elements used only with Arabo-Persian words—

*kam*-, -less, as in *kam'jor*, weak, *kam'kharc*, economical, *kam'himmat*, low-spirited.

*khush*-, well-, as in *khush'bū*, fragrance, *khush'hāl*, happy,

*khush'kismat*, lucky.

*dar*-, in, as in *dar-asl*, in reality, really, *dar-hakikat*, in fact, *dar'kār*, in use.

*ba*-, with, in accordance with, as in *banām*, *versus*, *badastūr*, as usual, *bakalam*, with (own) pen.

*bar*-, at, as in *bar'khāst*, dismissed, *bar'tar'fī*, discharge, *bar'vaqt*, in time.

*bā*-, with, as in *bākāyadā*, regularly, *bāzābtā*, formal.

*bilā*-, without, as in *bilāshak*, doubtlessly, *bilākasūr*, without fault, *bilāvajah*, without reason.

*lā*-, without, as in *lācārī*, helplessness, *lāvāris*, heirless, *lāpar'vāh*, careless, *lājawāb*, peerless.

*bad*-, ill, and *ham*-, together, are also used almost exclusively with Persian words, as in *bad'būdār*, stinking, *bad'intizāmī*, mismanagement, and *ham'dardī*, sympathy, *ham'nām*, namesake, etc.; but in *bad'calan*, characterless, and *ham'joli*, companion, they have been sporadically used with Hindi words.

The prefixal *be*-, without, *fi*-, per, *gāir*-, non-, *har*-, every, and *nā*-, negative, are used freely with Hindi as well as Persian words. Compare—*bevakūf*, foolish, *be-izzat*, disgraced, *bekhabar*, un-informed, senseless, *becāin*, uneasy, *begunāh*, sinless, *beshumār*, numberless, and *betukā*, inconsistent, *bejor*, matchless, *beqhab*, ill-shaped, *beqāul*, awkward, *besurā*, tuneless, etc.

*fi sadi*, per cent, *fi mās*, per month, and *fi rupayā*, per rupee, *fi din*, per day.

*gāir sar'kāri*, non-official, *gāir hāziri*, absence, *gāir mā-mūhī*, extraordinary, *gāir vājib*, improper, and *gāir brāhmaṇ*, non-Brahmin, *gāir pakā*, unripe.

*har roz*, every day, *har dam*, always, and *har bār*, every time, *har ghāṇī*, every moment, *har koī*, every one.

*nāgavār*, unpleasant, *nādān*, ignorant, and *nāsamajh*, unwise, etc., etc.

3.B.2.1. As we have noted earlier a number of primary and secondary suffixes of Arabo-Persian have come into Hindi. But primary suffixes are seldom, if at all, used with 1A words. More examples of such suffixes occurring with loan-words are given below—

-a (forming abstract noun)—*rasīd*, receipt, *savāl*, question.

-a (forming adjectives)—*mashahūr*, famous.

-á (forming abstract nouns)—**dává**, claim, **mukábilá**, competition.

-á (forming adjectives)—**dáná**, wise, **mur'dá**, dead.

3.B.2.2. Secondary suffixes are quite numerous. Some are used exclusively with Arabo-Persian words while others are used both with Hindi and Persian words. Of these -i is most prolific (see 3.A.17.1.). Examples of suffixes forming nouns—

-á in **sarráfá**, jewellery market, **bajájá**, cloth-market.

-áná in **har'jáná**, compensation, **meh'natáná**, remuneration, **dastáná**, gloves and **gharáná**, family.

-bán in **dar'ban**, gatekeeper, **mez'bán**, host, and **gáribán**, cart-driver, **háthiván**, elephant-driver.

-báz, in **nashebáz**, one addicted to intoxicants, **shatranj'báz**, chess-player, and **phar'báz**, keeper of gambling den, **baṭer'báz**, one fond of quails, **rañḍibáz**, prostitutionist.

-cá in **gálicá**, rug, **deg'cá**, kettle, **sandúkcá**, box.

-dán in **kalam'dán**, pen-box, **shamádán**, candle-holder, and **siṅgár'dán**, toilet box, **pán'dán**, betel box, **phul'dán**, flower-vase, **nás'dán**, snuff-box.

-dání (Indianized) in **báludání**, sand-pot, **goñd'dání**, gloy-bottle, **mús'dání**, mouse-trap, **macchar'dání**, mosquito-net.

-dár in **zamin'dár**, landlord, **ziledár**, district officer, and **caṅkídár**, watchman, **nátedár**, relative, **paṭṭidár**, leaseholder, **joridár**, partner.

-gar in **sudágar**, merchant, **kalaigar**, gilder, **kárigar**, artisan.

-gár in **khid'mat'gár**, servant, **gunáh'gár**, sinner, **roz'gár** (cf. this -gár with Skt. kárya), employment.

-gír in **rah'gír**, traveller, and **ráj'gír**, mason.

-giri (also -giri) in **gunḍágiri**, villainy, **barhaigiri**, carpentry, and **sipáh'giri**, soldiery.

-kár in **kásh't'kár**, tiller, **saláh'kár**, adviser, and **ján'kár**, specialist.

-sáz in **zín'sáz**, harness-maker, **bahánesáz**, excuse-monger, and **ghaṭisáz**, watchmaker.

3.B.2.3. -báz and -dár above also form adjectives as **dhokhebáz**, cheat, **cal'báz**, sly, **nashebáz**, drunkard, **tiṭi'báz**, peevish; **camak'dár**, shining, **ruidár**, of cotton, **phal'dár**, laden with fruit, **samajh'**

**dár**, intelligent. Other suffixes are—

-áná in **janáná**, female, **mardáná**, male, **rozáná**, daily, **saláná**, yearly.

-in in **nam'kin**, saltish, **rañgin**, coloured, **sañgin**, grave, **shaukin**, fond.

-var, in **jan'var**, animal, **nám'var**, named, **takat'var**, strong.

-vár in **sil'silevár**, serial, **tárikh'vár**, datewise, **mahinevár**, monthly.

3.B.3. As a matter of fact -báz, -dár and -gír above and many other enclitics are live verbs in Persian. In Hindi, they are fragmentary words which when combined with nouns, form what should be rightly called compounds. Most of them are only sporadic and fixed with particular Persian words. Examples—

-andáz (thrower) in **tirándáz**, archer, **golándáz**, bomber; -ávez (inclining) in **dastávez**, document; -khor (eater) in **harám'khor**, one who accepts illegal gratification, **sud'khor**, usurer, **muft'khor**, one who takes gratis, and **ghús-khor**, one taking bribes; -bar'dár, (carrier) in **hukum'bar'dár**, courier, and **kuñjibar'dár**, key-holder, **jhañḍá-bar'dár**, flag-bearer; -bañd, in **nál'bañd**, farrier, **bistar'bañd**, bed-straps, and **hathiyár'bañd**, armoured, **laṭh'bañd**, staff-holder; -posh in **mez'posh**, table-cloth, **sar'posh**, lid, and **palañg'posh**, in **mez'posh**, fan-cover; -kash in **tár'kash**, wire-maker, **dhuāñ'kash**, chimney; -rasán in **ciṭṭhírasán**, postman; etc., etc.

3.B.4.1. Hybridization by formatives is an important phenomenon to be noted in various forms illustrated above. Sometimes, Persian words also take 1A prefixes, suffixes and fragmentary words and make interesting hybrids. Examples—

**tidará**, a room having three doors, **timáhi**, quarterly; **cañdará**, road-crossing, **cañhaddi**, the spot where four boundaries meet; **kuráh**, evil path; **joshilá**, zealous, **sharmilá**, shy, **pájipáná**, wickedness, **bázárí**, commonplace; **balwái**, misroitous; **vidái**, farewell; **turk'tá**, a Turk; **fatúriyá**, mischievous; **sarik'tá**, communality; **jeb'kaṭ**, pick-pocket; **gírah'kaṭ**, robber, **dum'kaṭá**, tailless; **ták'ti**, a small door; **sandúk'ci**, a small box; **dil'calá**, fickle; **safácat**, clean, etc.

This kind of 'cross-breeding' shows that the blending of the

languages was so complete that people, in course of time, forgot to distinguish between foreign and native elements.

### 3.B.2.4. Indo-Persian hybrids exist in several compounds.

Examples—

<b>Akal-dārh</b> , wisdom-tooth	<b>bāzār-bhāv</b> , market-rate
<b>cor-mahal</b> , secret-house	<b>cor-dar'vāzā</b> , secret gate
<b>jeb-gharī</b> , pocket-watch	<b>miyān miṭhū</b> , one who flatters himself
<b>mom'battī</b> , candle-stick	
<b>munh'zor</b> , uncontrollable	<b>rāj'mahal</b> , royal palace
<b>raṅg'mahal</b> , fashion-house	etc.

### 3.B.2.5. Below are given some mixed emphatics used for clearness and intensity—

<b>aman</b> cān, peace and order	<b>byāh shādī</b> , marriage and other occasions
ghan <b>daulat</b> , money and property	<b>dharam imān</b> , faith and creed
<b>dīn</b> dharam, faith and creed	<b>galī kūcā</b> , street and lane
guru <b>pīr</b> , teacher and master	<b>hāl cāl</b> , welfare
<b>hāt bāzār</b> , mart and market	<b>khat</b> patar, letter, etc.
khel <b>tamāshā</b> , fun and fair	<b>kālā syāh</b> , jet black
kuṭumb <b>kabilā</b> , kith and kin	<b>lāj sharam</b> , shame and modesty
magan <b>mast</b> , very introvert	
<b>pilā zard</b> , very pale	<b>pyār mahabbat</b> , love and affection
<b>rām rahīm</b> , Ram and Rahim	
<b>rit rivāj</b> , rites and ceremonies	<b>sāf suth'rá</b> , very clean
sevá <b>bañd'gī</b> , service and worship.	

## 3. C. GRAMMATICAL

Ordinarily, we should not expect to have received any grammatical forms from Persian as the structure of Hindi had already been complete by the time Persian influences came to tell on the language. But there are certain striking peculiarities of Hindi distinct from OIA and MIA which oblige us to ponder seriously over the possibilities of non-Indo-Aryan influences.

3.C.1. The phenomena discussed under Section 3.B. above are, in a way, morphological, and they may be reconsidered as instances

of grammatical derivatives. It has to be reminded here that nouns ending in **-ī** or **-āī** (3.A.17.1.) are formed in Hindi on the model of Persian 'shudani', fate, < shudan, to be, and ruswāī, disgrace, < ruswā, disgraceful. Persian had re-formed a lot of nouns in this way from Arabic. The process was carried on in the Indian vernaculars with greater ease and success. Dr. S. K. Chatterji\* derives these two terminations from OIA **-āpikā**, which, it may be remarked, is used neither in this sense nor in this way. It is very evidently a Persian loan. Examples—

- (a) From adjectives—  
**miṭhāī**, sweetmeat, < **miṭhā**      **acchāī**, goodness, < **acchā**  
**baṛāī**, greatness, < **baṛā**      **golī**, pill, < **gol**, round
- (b) From verbs—  
**honī**, fate, < **honā**, to be      **bhar'nī**, result, < **bhar'nā**  
**mārī**, plague, < **mār'nā**      **kar'nī**, deed, < **kar'nā**  
**dhulāī**, act or charge of washing, < **dhonā**.  
**silāī**, act or charge of sewing, < **sīnā**.

3.C.2. The same termination **-ī** has been extended to form abstract nouns from nouns of agency. This is a specifically NIA way of noun-formation actually derived from Persian. Examples—

- afsarī**, officership, < **afsar**, officer.  
**ḍāktarī**, medical practice, < **ḍāktar**, doctor.  
**cīnī**, a Chinese, < **cīn**, China.  
**jāpānī**, a Japanese, < **jāpān**, Japan.  
**vakīlī**, law practice, < **vakīl**, lawyer.

3.C.3. The formation of adjectives with **-ī** termination from nouns, as in **deśī**, native, **pyāzī**, onionlike, **kitābī**, bookish, may or may not be a Persian effect, as the suffix **-īya** as in **deshīya**, native, **patriya**, leafy, etc. already existed in Sanskrit and this **-ī** has come down directly from the latter.

3.C.4. In Sanskrit, Prakrit and Apabhramsa, the adjective agreed in gender and number with the noun qualified by it. In Arabic the adjective agrees in gender as in **mard-i-jamīl**, handsome man, but **zan-i-jamīlah**, handsome woman. In Persian, it remains unchanged with the changing number, as in **zan-i-pīr**, old woman,

\*O.D.B.L., §402.

and also *zanán-i-pir*, old women.

The position in Hindi is fairly complex on account of varied influences, Sanskrit, Arabic and Persian. The adjectives ending in *-ā* only change in form in the oblique case, as (direct) *acchā laṛ'kā*, good boy, (oblique) *acche laṛ'ke* (ko, se, kā, meñ, etc.) but *sundar laṛ'kā*, beautiful boy, and also *sundar laṛ'ke* (ko, se, etc.) This is not entirely in conformity with Sanskrit tradition. The *-ā* ending adjectives change to *-ī* in feminine form, *acchā laṛ'kā*, good boy, *acchī laṛ'kī*, good girl, but *sundar laṛ'kā*, beautiful boy, and also *sundar laṛ'kī*, good girl. In the latter form, the possibility of Persian influence is to be noted. The *-ā* ending adjectives change in number with masculine nouns, but not with feminine nouns, as *acchā laṛ'kā*, good boy, *acche laṛ'ke*, good boys; *acchī laṛ'kī*, good girl, *acchī laṛ'kiyāñ*, good girls. In the last case, again, there is striking similarity with Persian usage. In the case of adjectives not ending in *-ā*, there is no change with gender, number and case. This, of course, may be entirely due to Persian effect.

**3.C.5.** There were three genders in Sanskrit. When Prakrit eliminated the neuter gender, it, as a rule, transformed all nouns in that gender into masculine. In Hindi, the grammatical gender of inanimate objects is said to be fairly complicated. Generally, the Sanskrit and Prakrit gender has remained in tact. The complication has arisen because some words have a gender different from the traditional one.

*pustak*, book, *vāyu*, air, *mṛtyu*, death, *vastu*, thing, *āyu*, age, *ātmā*, soul, *vinay*, request, *viṣ*, poison, *ghās*, grass, *nāk*, nose, *camak*, lustre, *khād*, manure, *jalan*, burning sensation, are feminine in Hindi but masculine in Prakrit. This has been so on account of the influence of the corresponding *kitāb*, *havā*, *mānt*, *ciz*, *umr*, *rūh*, *namāz*, *zahar*, etc. which were feminine in Arabic.

**3.C.6.** The formation of the determinative compound in reverse order is a peculiar feature of Persian. Hindi also formed certain compounds by omitting the linking *-i* (called *ya'e kasrī*) as *shāh ālam*, the lord of the world, < Per. *shāh-i-ālam*, *subā dillī*, the province of Delhi, < Per. *subah-i-dillī*. But this tendency has grown more in Urdu than in Hindi. Such constructions as *adhyakṣa hindī vibhāg*, *sampādak pratāp*, *mahārāj darbhañgā*, *pradhānācārya dayānand vidyālay*, etc. are in imitation of English style, as in

Principal, Dayanand College; or Superintendent, Finance Department.

**3.C.7.** Although there are instances of analytical tendency at the Prakrit stage and even earlier, we should consider the entirely analytical character of Persian and also the fact that the more intimate the relation of a language with Persian (as of Lahndi, Panjabi, Hindi, Eastern Hindi or Bengali), the more analytic it is in comparison with other NIA languages. Panjabi is more analytic than Hindi, and Hindi more than Gujrati, Marathi or even Bengali. May be that Persian morphology accelerated this tendency or that Persian usage was adapted freely. Compare—

Per. dar, H. meñ, in	Per. bar, H. par, on
Per. az, H. se, from	Per. bā, H. ke sāth, with
Per. rā, H. ko, to	Per. rā*, H. kā, of

**3.C.8.** Sanskrit idiom did not encourage the use of 'karoti' and 'bhavati' to form verbs. 'ājñāpayati' is more idiomatic and correct than 'ājñām karoti'. Similarly 'icchati' is better Sanskrit than 'icchām karoti'. The formation of Hindi verbs from nouns and adjectives by the addition of *kar'nā*, *honā*, *paṛ'nā*, *lenā*, *denā*, *ānā*, *jānā*, etc. is based on typically Persian models. Compare—

Sanskrit	Persian	Hindi
anugam	pāravī kardan	pīchā kar'nā, to follow.
vishram	ārām giriftan	ārām pānā, to take rest
śīd	tañg āmdan	tañg ānā, to be fed up
tuṣ	khush shudan	prasanna honā, to be pleased.

For more examples vide Section 3.E.

### 3. D. PHONETIC

**3.D.1.** The phonetic system of Persian favourably agreed with that of Indo-Aryan, except that [f] and [z] of Persian were not available in the latter. These two consonantal sounds were reduced to [ph] and [j] respectively in old Hindi, although in quite recent years literate classes in urban areas have adopted the Persian sounds for the sake of pedantry and fashion. Urdu has ascribed greater

\*Compare also the genitive suffix *-rā* in Rajasthani and Bengali.



importance to Persianization of pronunciation than Hindi. In the dialects of the Hindi areas particularly and in Hindi literature generally, these sounds occur in their Hindi form. Writers and speakers who have known Urdu, have insisted on accuracy of pronunciation, and consequently dotted letters **ज़** and **झ** have also been devised and optionally used by them. The use, however, is not established even by to-day. Examples—

<b>nazar, najar</b> , sight	<b>zor, jor</b> , force
<b>fál'tú, phál'tú</b> , extra	<b>sáf, sáph</b> , clean.

**3.D.2.** 'ज़' is another Persian sound alien to Indo-Aryan. It was pronounced like [z] in azure or [s] in treasure. The number of words containing this consonant is not large. Hindi has not, as a rule, borrowed such words, because it could neither adopt the sound nor adapt it to its own system.

**3.D.3.** The guttural velar spirant [kh] **خ** and its voiced [g] **غ** have existed in Persian as well as Arabic, although the latter is a much later adoption in Persian. The case of these consonants is the same as that of [f] and [z] discussed above (3.D.1.) They are represented by **ख** and **ग** and used for accuracy mainly by a few hypersensitive persons. Most of the writers and speakers use them in their Hindiized form. Examples—

<b>khatma</b> , finished	<b>rukḥ</b> , direction
<b>khat</b> , letter	<b>gaban</b> , embezzlement
<b>garīb</b> , poor	<b>dág</b> , blot.

**3.D.4.** [y], [v] and [sh] were not new to Indo-Aryan, but even at the Prakrit stage they had been changed into [j], [b] and [s] respectively. Under Persian influence they were revived though not quite completely, especially never so in Hindi dialects which have proved too conservative and unadaptive. Standard Hindi and western dialects have taken up Persian pronunciation. Compare—

<b>yár</b> , friend, but dialectical <b>iár</b> .
<b>vakíl</b> , lawyer, but dialectical <b>okíl</b> .
<b>sháh</b> , rich man, but dialectical <b>sáh'jái</b> .

**3.D.5.** Arabic had many more consonants peculiar to itself. But it has been pointed out by Azad in his *Sukhundan-i-Paras* that most

of the Arabic sounds had already been assimilated in Persian pronunciation, though not in spelling. Hindi has continued the Persian tradition to its logical and scientific conclusion, and consequently **ث** and **س** are reduced to [s], **ع** to [a], **ح** to [h], **ط** to [t], and **ذ** and **ظ** to [z] or, more generally, to [j].

Arabic [q], though represented by a dot in Nagari alphabet as **ق**, is never pronounced even by the most cautious Hindi speaker in its original form.

*Note*—The change of Persian -ah to -á in Hindi as in **shishá**, **sáyá**, **haftá**, etc.; or the optional introduction of *svabhakti* in Arabo-Persian conjunct consonants as in **akl** or **akal**, intellect, **kadr** or **kadar**, regard, **umr** or **umar**, age; or the change of [khw] into [kh] as in **khálish**, desire, **dar'khást**, application, etc. is an instance of Hindi influence on Persian loan-words.

### 3. E. IDIOMS

**3.E.1.** A study of classical literature shows that idioms in Sanskrit were rare. Sanskritists believed in saying things direct and in plain, unequivocal words. Every word, in general, and every verb, in particular, had a definite sense. Prakrits do not carry the tendency any further. But in Hindi idioms a large number of verbs, nouns and adjectives are employed figuratively in various senses. The symbolic use of words is an important feature in the formation of phrasal idioms which is a typically Persian characteristic. Secondly, the fact that the majority of our idioms contain Persian words shows unquestionably the influence of that language. Thirdly, as we shall see in the following pages, many Hindi idioms are nothing but translations from Persian. Idiomatic usage is one of the elements which have made Persian such a sweet and flowery language. This usage was thoroughly adopted by the cultured and educated classes in India who wanted to say things beautifully, pointedly and pithily. Once the practice of expressing ideas in idioms had started, it was easily extended. And that accounts for the sudden rise and rapid growth of idiomatic usage in NIA.

Quite a good number of Hindi idioms contain Persian words which, if replaced by Indo-Aryan equivalents, would make funny usage. For example, in **akl** **bañ** ki **bhāñs**, wisdom is mightier than





sar dādan, sir dená, to lose life.  
 sar firo áwurdan, sir jhuká lená, to submit.  
 sar juft kardan, sir joř'ná, to whisper.  
 sar kharidan, sir **kharid'ná**, lená, to behead.  
 sar kháridan, sir khuř'láná, to meditate.  
 sar khwud giriftan, ap'ne sir lená, to take responsibility.  
 (ba)sar-o-cashm, sir áńkhoń par, with all respect.  
 sar pas kashidan, sir hařáná, to recede.  
 sar pá zadan, sir pāir mār'ná, to struggle.  
 sar pecidan, sir phir'ná, to lose brains.  
 sar pesh kardan, sir áge kar'ná, to abandon oneself.  
 sar shudan, sir honá, to happen.  
 sar tá pá, sir se pāir tak, from top to toe.  
 sar zadan, sir mār'ná, to enter suddenly.  
 shikam kháridan, peř khuř'láná, to pretend.  
 ba(shikam) raftan, peř ke bal cal'ná, to crawl.  
 sinah kardan, cháti ubhár'ná, to boast.  
 sinah kushádan, cháti khul'ná, to put forth strength.  
 zubán áwurdan, **zabán** par láná, to tell.  
 zubán buridan, **zabán** kář'ná, to silence, bribe.  
 zubán dādan, **zabán** (vacan) dená, to promise.  
 zubán giriftan, bát pakař'ná, to criticize.  
 zubán kushádan, **zabán** khol'ná, to speak.

3.E.5. In the following idioms material things convey figurative meaning—

áb shudan, pání honá, to feel ashamed.  
 áhan-i-sard kořtan, řanđá lohá piř'ná, to make a useless effort.  
 'anán subak kardan, bág řhili kar'ná, to give free lance.  
 'anán tářtan, bág moř'ná, to change direction.  
 ádash dādan, ág lagáná, to set fire, to provoke.  
 ádash nishándan, lagi bujháná, to appease anger.  
 áz jámah bāřrín ámdan, **jámá** se báhar honá, to be overjoyed.  
 az pardah bāřrín shudan, **par'de** se báhar honá, to show oneself.  
 az post bar ámdan, (bál ki) khál utár'ná, to debase.  
 az reg rogan kashidan, bálú se tel níkal'ná, to try in vain.  
 bád kardan, **havá** kar'ná, to fan.  
 bád shudan, **havá** honá, to disappear.  
 bág bág, **bág bág** honá, to be overjoyed.

bár bar dil nihádan, dil bhári honá, to be afflicted.  
 bár giriftan, bojh uřháná, to conceive.  
 bár pazirařtan, páńv bhári honá, to be pregnant.  
 dáman ba-dandán giriftan, dáńtoń meń kap'řá řál'ná, to  
 dáman dar kashidan, dáman khińc lená, to avoid. [submit.  
 dáman řar rekhtan, pag'ři uchál'ná, to disgrace.  
 gard áwurdan, khák uřáná, to wander aimlessly.  
 girah bar girah, gánřh par gánřh, one upon another problem.  
 girah giriftan, gánřh pař'ná, to be firm, stunned.  
 goshah giriftan, koná pakař'ná, to retire.  
 gul kardan, gul kar'ná, to extinguish.  
 gul shudan, phul honá, to be cremated.  
 jáhán dáshtan, jagat rakh'ná, to be formal.  
 jámah qabá kardan, par'dá phář'ná, to disclose a secret.  
 khák shudan, miřři honá, to die.  
 khár nihádan, kánře rakh'ná, to oppress.  
 khár shudan, kánřa ban'ná, to be despised.  
 khisht zadan, patthar mār'ná, to give rude answer.  
 kinárah giriftan, kinára pakař'ná, to retire.  
 mār khwurdan, sáńp nigal'ná, to suffer grief.  
 mom kardan, mom kar'ná, to melt, to soften.  
 namak'dán shikastan, namak'harám honá, to be ungrateful.  
 qalam dar kashidan, kalam pher'ná, to obliterate.  
 pardah afgandan, par'dá řál'ná, to hush up,  
 pardah burdan, par'dá uřháná, to ravish.  
 ráh dādan, rástá dená, ráh chor'ná, to give way.  
 ráh didan, ráh dekh'ná, to expect.  
 ráh giriftan, rástá pakař'ná, ráh lená, to proceed.  
 ráh qata' kardan, ráh kář'ná, to travel.  
 ráh uřtādan, ráh pař'ná, to proceed.  
 rańg áwurdan, rańg láná, to become fruitful.  
 'uřdah kushái, gánřh khol'ná, to solve a problem.

3.E.6. The idioms below formed from abstract nouns are, in general, full idioms, the sense of the whole being used figuratively.

aql raftagi, akl játi rah'ná, to lose reason.  
 árám giriftan, árám páńá, to be calm.  
 az kár raftah, kám ká na rah'ná, to become useless.  
 ba-kár ámdan, kám meń áná, to be used.  
 ba-kár áwurdan, kám meń láná, to use.

bar'karār shudan, pakkā honā, to take heart.  
 bismillah kardan, shriganesh kar'nā, to start.  
 dard giriftan, dard pa'nā, to ache.  
 dosti dāshtan, dosti rakh'nā, to make friends.  
 fareb dādan, dhokhā denā, to cheat.  
 fareb khwurdan, dhokhā khānā, to be deceived.  
 gol zadan, makkar mār'nā, to play tricks.  
 hazam kardan, khā jānā, to embezzle.  
 khabar giriftan, khabar lag'nā, to know.  
 kūc kardan, kūc kar jānā, to die.  
 larzah giriftan, kap'kapi lag'nā, to shiver.  
 qarār giriftan, cān pānā, to take rest.  
 qarār kardan, pakkā kar'nā, to confirm.  
 qata' ilāqah kardan, sambandh (nātā) tor'nā, to cut off  
 qata' musāfirat kardan, safar kā'nā, to travel. [connections.  
 rashk khwurdan, rashk khānā, to envy.  
 safar-i-wāpasīn, vāp'sī safar, death.  
 ta'ruz kardan, sām'nā karnā, to face, oppose.

3.E.7. Here are some examples of adjectives used idiomatically and literally translated into Hindi from Persian. It has to be noted, as in the above cases, that the signification of these idioms in Hindi is not different from that of Persian equivalents.

bih shudan, acchā honā, to be healed.  
 buland dīdan, uñcā dekh'nā, to aim high.  
 do cār kar'dan, do cār kar'nā, to meet.  
 do cār zadan, do cār lagānā, to beat.  
 garm kardan, garm kar'nā, to excite.  
 garm shudan, garm honā, to get excited.  
 halāl kardan, halāl (jhaṭ'kā) kar'nā, to slay.  
 kam shudan, kam honā, to fail, become deficient.  
 khwush kardan, acchā kar'nā, to cure.  
 kund namudan, khaṭṭā kar'nā, to numb.  
 manzūr kardan, nazar kar'nā, to see.  
 narm kardan, naram kar'nā, to soothe, to soften.  
 pāk shudan, sāf honā, to become obliterated.  
 sakht-o-narm namudan, sakht sust kah'nā, to say harsh things.  
 tañg āwurdan, tañg ānā, to be annoyed.  
 tañg kardan, tañg kar'nā, to reduce to difficulties.  
 zer-o-zabar kardan, nice upar kar'nā, to disturb.

## 4. Influence on Literature

### A. DICTION

4.A.1. The history of Hindi literature during the three centuries preceding Kabir (1398-1518 A.D.) is obscure and mostly conjectural. There is no work which can be definitely called a production of the Hindi areas.\* The bardic literature of Rajasthan is said to date from the time of Prthvi Raj Chauhan of Delhi. Chand, the writer of '*Prithviraj Rasau*' is stated to have been a friend, minister and a general of Prthvi Raj. But the extant work, it has been shown by researches, does not seem to belong to the 12th or 13th century. Internal and external evidences place it in the 16th or even 17th century. It contains quite a large number of Persian words some of which have never been used in any other Hindi work. A list of about 500 foreign words is given in Appendix H†. It cannot be easily understood how such words could form the vocabulary of a person who is said to have belonged to the camp inimical to Mohammad Ghori and who had not come into contact with Persian speakers.

4.A.2. There are certain other poets who are mentioned as prominent figures in the early history of Hindi literature but the authenticity of their works is equally dubious and controvertible. The author of the *Khuman Rasau* is still unknown, although the work

\*During the several centuries preceding Babar's invasion, most of our literary writers including Vidyapati and Qutban whose works have come down to us in their authentic form arose either in Rajasthan or in Bihar.

†Dr. Ram Kumar Varma thinks that Persian in the '*Prithviraj Rasau*' is ten percent of the poet's vocabulary. Vide his *Hindi Sahitya ka Alocanatmak itihās*, Allahabad, pp. 240-242. His statement, however, is speculative and untenable. The exact calculations bring the percentage to two only.

has been attributed to the 10th century A.D. It contains profuse interpolations and is considered to have attained its present form towards the end of the 16th century, as it mentions the deeds of Maharana Pratap, too. Gorakh Nath is said to have lived in the 11th century but the extant *banis* are certainly not all his, nor does the language show signs of antiquity. It is claimed that Narapati Nalha, the writer of the *Bisal Dev Rasau* was a court-poet of the hero of his ballad, i.e. in the 12th century, but recent researches now place the work in the 16th century. Jagnak's *Alha khand* may also have been originally written in the 12th century, but it has passed on to bardic families by word of mouth and undergone so many changes that it has, like other works of the times, lost its literary or linguistic worth. Such has also been the fate of the *Lorak aur Canda*, a love-epic of Daud who flourished in the time of Feroze Shah Tughlak.

4.A.3. Amir Khusro's date (1255-1324 A.D.) is rather authoritatively known. He lived to see eleven kings on the throne of Delhi and was a courtier of seven of them whose accounts he has given in beautiful Persian *masnavis*. He is known to have left a good number of Hindi writings but a major part of them is now extinct. That which remains is full of interspersions, and very little is of any really literary value, although its historical importance cannot be questioned.

4.A.4. Extracts from the poetry of several saint-poets have been given in the *Guru Granth*, but much reliance cannot be placed on these either, because the compiler of this work liberally changed their diction in order to bring it to the level of his western readers and Sikh followers.

4.A.5. It is, however, a remarkable fact that although the works mentioned above have been affected by later times and their originality tampered with and injured, they contain very few Persian vocables or literary traits. For instance, from the *Bisal Dev Rasau*, we have been able to sift hardly a dozen words including *band'ri* (*bándí*, 115), slave-girl, *cádar* (109), sheet, *kulah* (11), helmet, *mañjil* (15), stage, *nejá* (13), spear, *nisán* (120), banner, *tarkas* (93), quiver, *tejiy* (*tázi*, 21)\*, Arabian horse, almost all of which

\*The figures in brackets refer to the numbered metres in the *Bisal Dev Rasau*, Prayag, 1953, edited by Gupta and Nahata.

have come from military life of the foreigners from whom such words must have been easily learnt by Indian prisoners of war, soldiers, politicians and men of letters.

4.A.6. About 99.9 percent vocabularies of the early poets of Braj Bhasha\* outside Rajasthan during the pre-Mughal period are Hindi. On a close search into the poetry of about a dozen authentic poets, we could obtain only such words as *fur'mán* (command), *gil'me* (carpets), *hāirānī* (surprise), *jahar* (poison), *kágar* (paper), *khán* (courtiers), *las'kar* (army), *mahammad* (Mohammad), *maradd* (men), *nisán* (banner), *rakam* (amount), *sahar* (town), *top* (gun), *turak* (Turk), etc. These, too, must have naturally and unavoidably found their way into the language of Indian writers, especially in the north-western provinces.

These observations fully corroborate our remarks made earlier in Sections 1.3 and 1.7

4.A.7. The largest number of Persian words in this period are available in Amir Khusro's poetry. The reasons for this are not far to seek. Khusro was essentially a Persian poet. He wrote in Persian about a hundred works running into several thousand pages. In his Hindi writings, which are very few, indeed, he has generally attempted only to interpret the Indian language to his foreign colleagues in India. The very style of his '*Khaliq Bari*' shows that the motive was to produce an easy aid to learning Hindi through Persian. In some, especially his *pahelis* (riddles) and *do-sakhunas* (homonymous sayings), he has exhibited certain linguistic pranks rather than any literary excellences. *Vide* Appendix J. It has to be remembered that Khusro's Hindi poetry is neither representative nor literary. That Hindi had not yet accepted any foreign influences is confirmed by himself. He writes in his '*Masnavi Khizra-namah*' †: "If you ponder well, you will not find the Hindi words (language) inferior to the Pársi..... The Pársi is deficient in its vocabulary‡, and cannot be tasted without Arabic condiments; as the latter is

\**Vide Sur purva Braj Bhasha aur uska Sahitya*, 1st edition, Varanasi, by Shiv Prasad Singh.

†The work edited by Rashid Ahmad has now been published by the Aligarh University.

‡We have rightly remarked earlier that Hindi had nothing to gain from Persian.

pure, and the former (*i.e. Persian*) mixed. You might say that one was the soul, the other the body. With the latter, nothing can enter into combination; but with the former, every kind of thing. It is not proper to place the cornelian of Yeman on a level with the pearl of Dari.

"The Hindi language is like Arabic, in as much as neither admits of combination..... Hindi is in no way deficient in any respect."\*

4.A.8. From the time of Kabir (1398-1518 A.D.), historical data about Hindi literature become clear. Although the language of Kabir himself has been polluted by his eastern as well as western compilers, the works of Nanak (1412-1479 A.D.) and Dadu (1544-1603 A.D.) representing saint-poets, and Kutban (authorship 1501 A.D.), Manjhan (about 1525 A.D.), Jayasi (1493-1621 A.D.), Usman (authorship 1613 A.D.), all representing Sufi poets, and of Tulsi (1497-1627 A.D.), Sur (1483-1563 A.D.), Mirabai (1516-1546 A.D.), and Raskhan (1558-1628 A.D.) representing Vaisnavite School of Hindi poetry, have come down to us almost in tact.

As far as Persian vocabulary is concerned Kabir and Tulsi have used the largest number of foreign words. An exhaustive list of such words is given in Appendices E and G. In 228 poems and 243 couplets of Kabir, compiled by Guru Arjan Dev, the editor of the *Guru Granth* (1604 A.D.), out of more than 6000 dictionary-words employed, about 200 are Persian. That gives a percentage of three only. Of these 200 words, as many as 111 occur in five poems in which the subject is concerned with Muslims or with Sufi ideologies.† And it has not to be forgotten that Kabir was brought up in a Muslim family and he had a large number of disciples and admirers even amongst Muslims to whom he gave sermons in a particular style. It must be conceded that the ninety words that occur in other contexts of Kabir's poetry must have become popular by the end of the 15th century.

4.A.9. Tulsi has used about 22,000 words in his works, and of these about 250 are Arabo-Persian, *i.e.* hardly 1.1 percent of his total

\*See H. M. Elliot: *History of India by its own Historians* Vol. III, (Appendix), London, 1871.

†For details refer to the author's article: "Kabir ki boli mein videshi shabda": *Proceedings and Transactions of the All India Oriental Conference* of 1951, Vol. II, Lucknow.

vocabulary. And Tulsi is considered to be the most liberal in the employment of foreign words. Some of these words, such as *baharī*, a bird of prey, *carag*, a bird of prey, *dir'mānī*, physician, *habūb*, bubble, *kaharī*, calamity, etc. appear to be far-fetched, but it is probable that, in those days, they were quite common and have since become obsolete. On the whole, Tulsi's vocabularies may be safely taken as representative of the 16th century.

4.A.10. Even Guru Nanak (1412-1479 A.D.) who had wider contacts with Muslims in India, Afghanistan and Arabia, used in his popular teachings a limited stock of Persian words, which occurred only profusely in the exceptional contexts referring to government officials or Sufi saints,\* although he was well-versed in Persian and composed beautiful lyrics in that language, too. Among the followers of Dadu, only Sundar gives us a fairly rich glossary of Persian words.

4.A.11. One ought to expect richer Persian vocabularies in the writings of Muslim Sufi poets of Hindi. They were erudite scholars of Persian and lived and worked in an atmosphere which was highly Arabo-Persianized. Their basic philosophy had been written either in Arabic or in Persian. Yet, it is astounding to note that in the works of Qutban, Manjhan, Jayasi or even Nur Mohammad (authorship 1744 A.D. who, by the way, was most bigoted against Hinduism and Hindi†), the percentage of foreign words varies between 1 and 3 only. Some scholars have misrepresented the case by quoting such verses as

abūbakar siddīk sayāne      pahile sidik dīn vāi āne  
puni so umar khitāb suhāe      bhā jag adal dīn jo āe.

In this context Jayasi has used Persian words rather copiously. But such references are especial, as the praise of a Muslim king or teacher warranted an atmosphere which could be conveyed only by the use of appropriate words. Throughout his "*Padmavat*", Jayasi, however, does not employ more than a hundred Arabo-Persian words (see Appendix F) some of which have been laboriously taken to complete lists of varieties of flowers, fruits, horses, instruments, ornaments, etc. which he has counted sheerly for poetic effect.

\*Dr. S. M. Abdullah: *Adbiyat-i-Farsi men Hinduon ka hissa*, pp. 286-289.

†Ram Chandra Shukla: *Hindī Sahitya ka Itihas*, 1997 edition, p. 137.

4.A.12. Lesser still is the number of foreign words in the poetry of the followers of Krishna cult of Bhakti, including Surdas, Nandadas, Mira, Raskhan and others.

4.A.13. A study of the works of court-poets, beginning with the times of Akbar and practically ending at the death of Mohammad Shah Rangila reveals that the Hindu poets (Gang, Manohar, Keshav, Puhkar, Cintamani, Bihari, Matiram, Kalidas Trivedi, Nevaj, Dev, Bhushan, Das, Padmakar, Ghananand and Thakur) have used more Persian words than the Muslim poets (Alam, Rahim, Ali Muhib Khan, Raslin and others). The poets living at the courts of Hindu Rajas, especially in Rajasthan, have been more enamoured of such words than those who flourished at the Mughal Court and who had closer contacts with Persian poets. For instance, Bhushan who lived at the courts of Sivaji and Chatrasal has a wider Persian vocabulary than Bihari, Dev and even Padmakar. Persian in the language of poets who lived outside the courts and who had direct contacts with the common people is comparatively very limited.

4.A.14. We again warn our readers against forming false impressions on reading such passages as the following which the court-poets recited in praise of, or with the special purpose of amusing, their patrons. These, certainly, do not represent the linguistic position of the times.

gul'guli **gil'men** **galicá** hāi gunījan hāin  
 cánd'ní hāi, **cik** hāi, **cirágan** kí málá hāi  
 kahe padmakar tyon **gajak** **gijá** hāi saji  
 sej hāi **suráhi** hāi surá hāi aur **pyálá** hāi  
 sisir ke pálá ko na vyápat **kasálá** tinhen  
 jin ke adhín et udit **masálá** hāi  
 tán tuk tálá hāi, vinod ke **rasálá** hāi  
 subálá hāi **dushálá** hāi, visálá citrasálá hāi.

In this *kabitta* of Padmakar, there are two Persian words in each of the first four lines and one each in the last four lines. Although such words must have moved out of the courts into the life of the common people by this time (1753-1843 A.D.), yet Hindi had by now fixed traditions of using Persian words rather sparingly in its literary style.

Or, take the following lines of Dev addressed to Akbar Ali Khan, the Nawab of Pihanipur—

jápāi **itráj** tá **ganím** sir gáj bag  
 bārin pāi **báj** **sáid** bañs sirtáj hāi  
**sání** sur-ráj jo pihānipur ráj karāi  
 mahí mān **jaháj** **mahamadí** maháráj hāi.

It is, of course, not representative of Dev's diction, because it should be known that he has used not more than a hundred Persian words in the whole of his writings. Persian element in his poetry is very much less than in Bhushan or Bihari.

4.A.15. The following words have been picked up from the poets of Akbar's Darbar. Even though Gang, Rahim, Narhari, Brahma and Tansen also composed Persian poems, yet in their Hindi productions Persian words occur very occasionally.

Religious—**alláh**, God, **álam**, world, **didár**, sight, **haj'rat**, Mohammad, **hál**, trance, **karím**, the Merciful God, **par'vardigár**, the Saviour, **rahím** and **rah'mán**, the Kind God, **sáhab**, the Master.

Cultural—**aph'sos**, sorrow, **áram**, rest, **garíb**, poor, **garúr**, pride, **hamel**, necklace, **haram**, harem, **ijjat**, honour, **kágat**, paper, **kharac**, expenses, **masak**, a water bag, **mubárak**, congratulations, **mukám**, place, **najar**, sight, **saram**, shame, **súm**, miser, **tábíj**, amulet.

Professional—**bajáj**, draper, **daph**, tabour, **rabáb**, a musical instrument, **rang'rej**, dyer, **sah'nái**, pipe, **saráf**, banker.

Administrative—**araj**, petition, **bandúk**, gun, **damámá**, war-drum, **ḍaṅká**, drum, **gast**, tour, **hukum**, order, **kam'nait**, bowman, **khavás**, retinue, **khitáb**, title, **kúc**, march, **mír**, peer, **muhím**, expedition, **nisán**, banner, **phar'mán**, command, **phanj**, army, **pyádá**, foot-soldier, **sáh**, king, **sar'dár**, chief, **savár**, cavalryman, **takhat**, throne, **tar'vár**, sword, **vajír**, minister.

Miscellaneous—**akal**, wisdom, **bekarár**, restless, **cugal**, backbite, **darár**, crack, **dar'dar**, house by house, **dar'myán**, midst, **dág**, blot, **dildár**, lover, **hajár**, thousand, **hálá**, account, **ijjat**, honour, **jañjír**, chain, **jarad**, yellow, **kabúl**, accept, **már**, beating, **mulak**, country, **musáfir**, traveller, **nihál**, happy, **raddi**, rotten, **rekhtá**, broken language.\*

\*Saryu Prasad Agrawal: *Akbari Darbar ke Hindi Kavi*, Lucknow, 1950.



**4.A.16.** On a close study of the incidence of foreign words in the Hindi literature of pre-British times, we find that they generally supplement the Hindi vocabularies and are used for new objects, new ideas or new institutions. Words synonymous with Hindi words are used often in three ways—(1) when addressing or mentioning Muslims as in some of the poems of Kabir, Nanak, Dadu and Sufi saints; (2) for purposes of rhyming, as for example, *gāj* and *rāj* might necessitate the use of *bāj*, *sāj* and *tāj*; and (3) when a particular figure of speech, especially pun, is desired to be effected as in Amir Khusro or in what is called 'Ritī Kāvya' of the 18th century. Secondly, it has to be observed that foreign words are invariably given Hindi pronunciation, Hindi spelling which conforms to the pronunciation, and Hindi grammatical terminations. Even the most scholarly writers do not make a show of their learning. Thirdly, a liberal enthusiasm for Persian vocabularies is always noticeable among them. Bhikhari Das says that the beauty of Braj Bhasha is enhanced by blending it with Sanskrit and Persian words of simple and popular nature. Yet, the number of Persian words is not at all very large. Glossaries of foreign words, if prepared on historical principles, would be very interesting and enlightening.

**4.A.17.** As already stated (pp. 15 and 19), the linguistic policy of the British government from 1837 to 1917 over-accelerated the growth of Urdu and, for the sake of that, Persian elements. It had its due effect on literary Hindi as well. It is a remarkable fact that there has been a marked difference in the diction of Braj Bhasha and Khariboli *vis-a-vis* Persian element even in the Hindi literature of the Mughal times. Braj Bhasha continued, and still persists in, using *tadbhava* and colloquial vocabularies, while Khariboli has always tended towards a very liberal use of foreign words. This fact is noticeable even in the variable styles of a single poet like Kabir or Rahim and, in recent times, Bharatendu Harishchandra or Devī Prasad 'Pūrṇa'. Accidentally, the period of Urdu ascendancy is also paralleled by the rise and growth of Khariboli literature in Hindi. As a consequence, we have a growing tendency towards the use of Persian words. But this should be considered as the influence of Urdu rather than of Persian.

**4.A.18.** The Persian element in Khariboli literature is very much wider than in Braj Bhasha literature, so much so that some

individual writers of modern times have used more Persian words than all the Braj Bhasha writers put together. Of these Devaki Nandan Khatri (1861-1913) Bal Krishna Bhatta (1844-1919 A.D.) and Prem Chand (1884-1936 A.D.) are most conspicuous. As a rule, poets have used less Persian words than playwrights, and playwrights much less than fiction-writers. In critical, scientific and philosophical literature, they are least in number. That accounts for the abundance of Persian element in Devaki Nandan Khatri and Prem Chand and comparative dearth in the works of Jai Shankar Prasad (1889-1937), Pant (born 1901 A.D.), Ramcandra Shukla (1884-1941) and Shyam Sundar Das (1875-1944). Exigencies of higher and national literature in Hindi have necessitated a wider use of Sanskrit vocabularies.

**4.A.19.** The period since 1937 A.D. has seen great vicissitudes. It started with the linguistic controversy of Raja Shiv Prasad and Raja Lakshman Singh. The former insisted on keeping Hindi style very near to Urdu and the latter tried to popularize Sanskrit vocabularies. Gradually it appeared that the School of Raja Shiv Prasad would dominate. The poets and writers of what is called Harishchandra age (1850-1900 A.D.) were generous and free-minded, and, moreover, they kept their language close to the spoken language. Mahabir Prasad Dwivedi and writers of his age (1900-1921 A.D.) laid the foundations of a literary style in Khariboli. Although they never discarded Persian words which had become very common in the speech of Hindi people, they relied more and more on Sanskrit words for new and subtle expressions. Fiction-writers of the same period had, however, mostly shifted from Urdu, and therefore they adopted Urdu style in Hindi. We find poets like Ayodhya Singh Upadhyay 'Hariaudh' using both styles in his works. But the progress of Persian element was again retarded by mystic poets (1920-1936). They practically excluded even the most common Persian words from their poetry. At the same time, fiction-writers also moderated their Urduized Hindi and the trends for Sanskrit vocabularies increased as the time passed. The works of Prem Chand amply testify to this fact. The extremist policy of the mystic poets has since been modified and individual writers do use colloquial words of Persian origin, but not very commonly. The literary style of Khariboli is now matured, and the percentage of Persian vocabularies is extremely insignificant.

## B. FORMS

**4.B.1.** Persian literature was mostly confined to poetry. There were, no doubt, some notable prose-works in Arabic as well as Persian, particularly the latter, but as Hindi had not yet evolved any prose-forms of literature before the dawn of the British period, literary effect of Persian is confined to Hindi poetry alone. And that, too, is very meagre. Take Hindi poetry of any period, it follows the native rules of prosody and composition. Even Jayasi, Nabi, Mu-barak, Alam, Rahim, Raskhan, Raslin and many other Muslim poets who were educated and brought up in Persian atmosphere, wrote their works in the form which is essentially Hindi. Braj Bhasha had its own traditions which were tenaciously followed throughout the ages. *Kabitā* and *Savaiya* remained popular metres in the royal Courts and *Dohā*, *Caupai* and *Pada* were most commonly employed by poets outside the Courts.

**4.B.2.** That, of course, is a general view of the whole picture. But it is very interesting to note that Khariboli Hindi, from its earliest stages, generally adopted Persian metres. Amir Khusro wrote *pahelis*, *mukarnis*, *sakhunas*, *do-sakhunas*, *nisbats* and *dhakosalas*. *Pahelis* or riddles exist in all countries, and we have traces of *mukarnis*, too, in Sanskrit literature. But the form in which Khusro's *mukarnis* are available is quite new to Indian literature. Khusro is rightly regarded as the inventor of *Mukarnis*, which, of course, he borrowed from Persian. *Sakhunas* and *do-sakunas*, with one line or foot in Hindi and the other in Persian, has evolved on account of the bilingualism of several classes of people. Khusro also composed *ghazals* in mixed Hindi-Persian. These forms remained a popular, though not common, means of entertainment for a long time. Guru Nanak, Gang and even Guru Govind Singh have composed some poems in this form. The *Rekhta* form of poetry was the direct result of this mixture, although in course of time, with necessary changes, it came to mean Urdu. *Rekhta* is also the name of a metre and Kabir is said to have composed a large number of such *Rekhtas*. So also did Gopaldas, the father of Bharatendu Harishchandra, in the 19th century.

**4.B.3.** The most popular form of poetry in Persian was *ghazal* consisting of stray thoughts on such subjects as beauty, love and morality. It had its effect, first, on court poetry and then on poetry

in general, so that there has been no epic-writer after Tulsi for several generations. *Ghazals* were sporadically attempted by Kabir and Nanak. They are also available in Rahim's *Madanastak*, Sudan and Shital. In modern times *Ghazals* have been composed by a large number of poets including Pratap Narain Misra, Ayodhya Singh Upadhyay, Lala Bhagwan Din, Nirala and Shumsher, but they have never been as popular as Hindi forms. Some poets have also tried to imitate *rubais*. The *rubais* of Nathuram Shankar Sharma (1859-1918) are considered as most successful. Harivansh Rai Baccan has exquisitely and masterfully written *rubais* on the models of Omar Khayam.

**4.B.4.** Masnavi as a form of Persian epic remained a model for Sufi poets in Hindi from the earliest times down to 1917 A.D. It opens with prayers to God and the praise of Mohammad the Prophet of Islam, then of the ruler of the time, followed by panegyric lines about the writer's preceptor and his family. An introduction to the family of the hero and the heroine is then given before the story begins. It has no cantos but the events are described under headings. The description of places and things are rather lengthy. Outside Sufi literature, the Masnavi form is available in the love-ballads of the 17th and 18th centuries.

**4.B.5.** A large variety of Persian metres is to be seen in *lavanis* and also in modern Khariboli literature. Reference may be made to the following as specimens—  
Pratap Narain Misra—'prārthanā', 'sharanāgat pāl gopāl prabhu'.  
Shridhar Pathak—'susandesh'.  
Ayodhya Singh Upadhyay—'prabhu-pratāp', 'karmavīr', 'dukhiyā ke ārsū', 'phūl aur kāñṭā'.  
Balmukund Gupta—'Urdu ko uttar'.  
Lala Bhagwan Din—'cānd'ni', 'meñh'dī', 'āñkh' and 'kavi kā ādarsh'.  
Nirālā—kukkur'muttā.

Even Jai Shankar Prasad, who is considered to be most orthodox, employed Persian metres in his early verses.

**4.B.6.** Sporadic attempts have been made by several poets including Kabir and Nanak to write *barah khari*, with each line of a metre beginning with alphabetic letters in succession. It is yet to be known if it is not in imitation of *Sihafis* and *Alifnamahs* in Persian.

**4.B.7.** Rhyming in Sanskrit, Prakrit and Apabhramsa poetry is conspicuous by its absence. Why it appears suddenly in Hindi and why it has remained an important feature of Hindi poetry for centuries until recent times when blank verse got into vogue, is another important matter which needs to be considered in the light of our present subject.

**4.B.8.** One of the most important problems about old manuscripts is that the authorship of a work cannot be easily identified, because the author himself does not mention his name anywhere. This is particularly so in poetical works—Sanskrit, Prakrit, Apabhramsa and even old Hindi. Indian traditions enjoined self-abnegation in such deeds called *yajnas*. Khusro and Sufi poets have used their names very often, and Kabir uses his almost in every *pada* and *saloka*. This became a regular fashion in course of time. In the early stages, a poet would give his short name, as Mohammad (for Malik Mohammad Jayasi), Kabir (for Kabir Das), Nanak (for Nanak Rai), Dadu (for Dadu Dayal), Tulsi (for Tulsi Das), Sur (for Sur Das), Rahim (for Rahim Khan Khan-i-khanan), Sahjo (for Sahjo Bai), Mira (for Mira Bai), Thakur, (for Thakur Prasad), Bihari (for Bihari Lal), Dev (for Dev Datta), etc., etc. Some times full names have been given for the sake of poetic rhythm or sentiment. Some poets, like Hari Chand (Bharatendu Harishchandra), show their full names. Many poets, however, continued Indian tradition. The successors of Nanak absorbed their identity into Nanak's, and always used 'Nanak' at the end of their individual poems. From the beginning of the 18th century, we have pen-names like Pritam (adopted by Ali Muhib Khan), Kavindra (by Uday Nath), Ras'nidhi (by Prthvi Singh), Raslin (by Ghulam Nabi), etc. Pen-names continued to be used till this day, although they are now out of date. 'Nirala', 'Navin', 'Dvij', 'Dinkar', 'Suman', 'Rasal', 'Viyogi', 'Milind', and 'Premi' are living poets who are very well known by their pen-names rather than by their actual names. There are some in whose works the latter element of their name appears, as Lal (for Gore Lal), Das (for Bhikhari Das), Din (for Bhagwan Din) and Prasad (for Jaishankar Prasad). Most of the poets to-day are known by their caste-names, as Pant (Sumitra Nandan Pant), Vyas (Hari Ram Vyas), Gupta (Maithili Sharan Gupta), and many others. But they have never made a show of personal names in their poems. This fact is notable. It appears that the Persian influence is no

longer felt and the mediaeval traditions have practically disappeared.

**4.B.9.** As far as figures are concerned, Hindi poetry has remained national and Indian in selection of comparisons. It has not employed foreign similes or metaphors, as Urdu has done. *gulab*, rose, however, occurs frequently in mediaeval poetry, as it had become a common garden-flower, and was very much loved for its colour, delicacy and fragrance.

### C. SUBJECT MATTER

**4.C.** Considering that the Muslim rule which lasted for about eight centuries, touched every phase of Indian life, it is very natural to presume that Hindi literature as the vehicle of national thought and culture must show clear evidences of Persian impact. It has been said earlier that Persian thought and culture spread to the common people through the royal courts, through literature, and through foreign people of various classes and professions who settled in India and affected the Indian society directly. Several of our poets were connected with imperial, provincial or vassal courts, where they lived, thought and wrote together with the Persian poets. Education through Persian was either a necessity or the only course in those days and Persian literature was widely written and read. Persian manners and customs were easily adopted, especially during the peaceful Mughal times when mutual understanding and sympathy became spontaneously common. Naturally enough, Hindi literature must contain vast evidences of Persian or Persianized modes of life. It is regretted that an evaluation of such evidences has not yet been made by any scholar and it still remains an unexplored field of research. The present treatise may help only to show the way to that field.

Persian literature, which is almost exclusively poetical, has three aspects—(a) Sufi, (b) classical, and (c) ethical. It is in these aspects that any reflections of Persian have to be noted in Hindi literature.

**4.C.1.** It is true that Sufism is fundamentally influenced by Vedantic philosophy of the Hindus. Yet by the time it came to India, it had assimilated many other elements of thought, and it

appeared as a systematic theosophy particularly in its interpretation of love for God. Mystic Sufis believed that all souls have sprung from God and will return to Him in the end. Everything is useless without the love of God.\* Worldly life is separation from God and the soul shackled in body feels the pangs like a lover separated from his beloved. When the feeling of separation becomes intense, the soul tries to break off all shackles and starts on its divine journey to attain Godhead. The soul journeying towards God passes through a series of situations, some tempting and others terrifying. Then comes spiritual feeling—an alternate feeling of fear and love. There are moments of ecstatic exaltation in which the devotee traveller revels. He loses all sense of his body and bodily wants. Sufi poets have expressed this divine love in a symbolic language and fantastic allegories of earthly love, beauty and intoxication borrowed from the vocabulary of common love and material wine. Sufi poetry in Hindi is a happy mixture of Iranian ideologies and Indian conditions, depicting Hindu characters and Hindu gods and goddesses in their truest form and yet explaining the mysteries of soul and God as established in doctrinal Sufism. The following, in brief, are the traits of Hindi Sufi poetry which have had an impact on Hindi literature—

(a) The soul is depicted as the lover and God the beloved. Hindu poets, on the other hand, have addressed God as a father, mother, friend and, mostly, as a lover. It is the beloved maid, in the form of an aspirant, who pines for the lover. Sufi ideology did not affect this fundamental conception of Indian love, but in modern mystic poetry of Prasad School Sufi form is most prevalent, although scattered instances of love flowing from men towards women are available even in the works of some other mediaeval Hindi poets including Kabir and Nanak.

(b) Divine love (ishq-i-haqiqi) and its conditions have been explained in terms of earthly love (ishq-i-majazi) which has been considered as a step towards that extra-worldly love. Rather, the depiction of worldly love is most predominant in Sufi works, and godly love has to be understood between lines. This aspect of Sufi literature had a very deep and far-reaching effect on Hindi poetry in general. Tulsi has tenaciously followed Indian traditions of restrained, self-possessed and chaste love. In the early Vaisnavite poetry of Krishna cult, we find a strange blending of divine and

\*Dr. P. D. Barthval: *Hindī kavya men Nirgunvad*, p. 19.

earthly love. But that restraint has been gradually disappearing. Much obscene and dirty love poetry has been written in the name of Krishna, who was originally a symbol of God, and Radha and Gopis, who represented the devoted souls. In Riti poetry of the 18th century this trend culminated in the most decadent form of erotism in Hindi literature.

(c) In their ascetic journey to Godhead, Sufis welcome death as a coveted boon. It shatters all chains that bind the soul in the prison of the body and unites the lover with the Beloved. They find delight in prospects of divinity and eternity after death. So do Kabir, Nanak and many other saints right down to Swami Ram Tirth, who surrendered himself to the foaming waves of the Ganga in the hope of meeting the Eternal God. Death is the testimony and enviable way of self-surrender. It ends worldliness and separation.

(d) This self-surrender or *tavakkul* is the same as 'ish-pranidhān' or 'ātmasamarpaṇa' in Hindu Bhakti. But Sufi philosophy went a little further. As a mother does not discard her child howsoever bad or ugly it may be, similarly God, the most Merciful, does not disown even the most sinful and extravagant devotee of His, provided he surrenders himself completely unto His care. That, of course, is an un-Vedic conception according to which every sin must be punished and every virtue rewarded. The new conception found favour with worshippers in India, and a vast literature of *vinay padas* was written in Hindi as in other languages. Tulsi, Sur, Mira and other poets have left beautiful verses of this nature—*prabhu mere augun cit na dharo*, O Lord, do not mind my flaws, or *bhale bure so tere*, good or bad, we are yours.

(e) The Sufis discarded all need of religion, prayers or books which could not be of any use in the search for God. This idea is repeatedly echoed in the teachings of Kabir, Nanak and other Saint-poets.

Sufi literature in Hindi itself has certain features which can be traced back to Persian poetry—e.g. the supernatural element in the turns of stories, the expression of ugly sentiment in separation, the Satan appearing as a hinderer in the way of penance and angels helping devotees in their way to salvation. The conception of singleness of Godhead, though widely accepted as a Sufi doctrine, has not been new to Indian thought. However, it did find greater publicity under Sufi influence.

At one time, Sufi influence prevailed over a large number of  
f. 6

Hindu thinkers and poets. Hindu Sufis like Puhkar, Nagaridas, Bavari Sahab, Biru Sahab, Bulla Sahab (Bulaki Ram), Gulal Sahab and a host of other Hindi poets have assimilated Sufi elements in their works. Harasewak wrote his 'kámruṇ kī kathā' and Lakshmanasen his 'Padmavati' on the model of Sufi poetry.

4.C.2. It is for research scholars to find out in detail how far Sufi ideas were adopted, translated, borrowed and even plagiarized by Hindi poets. We give below some lines of Kabir to be compared with Persian poets who existed before him.

Hafiz—(Per.) har kase panj rozah nābat ūst.

Kabir—(Hindi) Kabirā nābat āp'nī das din liyo bajāe.

(O Kabir, enjoy yourself for ten days, i.e. life is short).

Firdausi—(Per.) cih bandī to dil bar sarāe fasos

kih hazmān hamī āyad ādāye kos.

Kabir—(Hindi) Kabir sarir sarāe hāi kyā soe sukh cām

svāns nagārā kūc kā bājat hāi din rān.

(O Kabir, this world is a travellers' inn. Why do you sleep here in rest? The march-band of breath is going on day and night).

Abulfarj—(Per.) har kas baqadri khwesh giriftār mahnat ast

kas rā na didah and barrāt-e-musallamī.

Kabir—(Hindi) rājā dukhiyā par'jā dukhiyā jogī ko dukh dūnā rī

kahe Kabir suno bhai sādho koi mandir nahi sunā rī.

(Every one in this world is unhappy whether he be a king or a mendicant. No house is seen without misery).

Maulana Rum—(Per.) cashm band o lab ba band o gosh band

gar na binī sarr-i-haq bar man ba khand.

Kabir—(Hindi) dekh rī dekh tujh māhiñ dhanī

dam ko rok dīdar pāve

dam ko rok āur mūl ko band kar

cānd sūraj ghar ek āve.

(You lover is in your heart. Close your eyes and lips. Hold your breath. And you will see Him within yourself).

4.C.3. Sufi literature in Hindi is essentially erotic. It encouraged an imaginative and ethereal basis of love in literature. Persian literature, especially that written in India, had classical traditions of erotic poetry. In Hindi, too, erotic sentiment came to be accredited as the best of sentiments (*rasatāj*). The court life, particularly in its decayed form under the later Mughals who desperately indulged

in wealth, women and wine in sheer incertitude and pessimism, favoured this kind of subject-matter. The poets at the central and provincial courts had to satisfy the whims and idiosyncrasies of their patrons. It was woman's beauty, woman's life, woman's love, woman's dress that formed the central, and, often, the only theme of Persian as well as Hindi poetry which vied with one another in the depiction of minutest phases of love. Joys of love as well as pangs of separation were described in an elaborate and rather artificial manner. Keshav, Dev, Bihari, Cintamani, Padmakar, Matiram, Raslin, Ghananand, Thakur and numerous other Hindi poets of the 17th and 18th centuries have expressed sentiments which are intrinsically influenced by Persian thought. Their heroes and heroines are imaginary, fictitious, lewd, unrestrained and at times non-Indian. The heroines are particularly unworthy of Indian conditions. Sanskrit and traditional Indian literature held women in high respect. Persian and Hindi Riti literature reduced them to things of sensuous enjoyment. Some of the heroines are only concubines and almost all of them are shameless flirts and passionate coquettes. They are ultra-delicate, lean and worn. Bihari's heroine wavers like a pendulum as she inhales and exhales. She is so much emaciated in the fire of separation that even death cannot locate her. The fire of separation is felt by her neighbours, too, and they start leaving their houses lest they are burnt down by that fire. The fire burns constantly. No remedy is efficacious. Camphor, iced unguents and soothing applications, lose their effect. When rose-water is poured over her, it dries in the flames of fire of separation before reaching the heroine. Hindi literature of the times is full of such imaginative, unreal and extravagant sketches. The lovers, too, are mainly villains and reprobates who have no homes, no responsibilities. They haunt the streets of their amorettes day and night. They are hooted and jeered, but they pocket all insult, cheerfully and obstinately. They chase their beloveds into cane-groves and parks. They live on the verge of death with the single hope of meeting their doves. Generally, the accounts of meetings of lovers are obscene and indecorous.

The beauty of a heroine is as imaginative as her love. In describing the various limbs of a woman, the poets have given a large number of similes, some befitting and others fantastic. Each poet tries to excel others in exaggeration and extravagance. Some portraits are, of course, Iranian.

Erotic poetry of Braj Bhasha owes much to Persian thought and life. In the poetry of Prasad School (1920-1936), we again have prominent traits of Persian love-lyrics as evidenced in Prasad's 'ānsū' or Nirala's 'parimal'; but, in the main, these have come through Urdu.

Students of comparative literature know that Sanskrit literature and Indian literatures, in general, are realistic, intellectual and tangible, but Hindi literature written under mediaeval influences is materialistic, emotional and unsubstantial. Such a literature is considered unedifying, gross and unstable. And, as it does not touch the life of the common people, it decays inspite of its beauties of expression, pithy and meaningful words, colourful and attractive caricatures and high flights of imagination. Some critics have even refused to give the name of literature to Riti poetry.

4.C.4. A peculiar feature of a Darbar was that poets, Persian as well as Hindi, used to come and recite *Qasids* and *Kabittas* praising the ruler, and used to be rewarded for doing so. Though never respected by historians of Hindi literature, such forms of professional panegyrics exist in abundance. Some of them may be useful to research students of political history or to philologists, but exaggeration, un-couthness and extravagance are rampant herein, too.

## APPENDIX A

## A list of Persian and Sanskrit parallels. (vide p. 1)

abr, cloud, abhra	ars, ashk, tears, ashru
abraq, mica, abhraka	asp, horse, ashva
abru, eyebrow, bhrū	ast, is, asti
afgandan, to throw,	astakhwān, bones, asthīnī
ākṣepaṇa	astar, mule, ashvatara
afsānah, tale, upākhyāna	aydahā, python, ajagara
afsurdan, to wither,	āzār, tool, upaskara
apasrta	āb, water, āp
afsān, whetstone,	ābād, habitation, āvās
abhiśāna	āfat, calamity, āpatti
afsurdah, sad, apasruta	āfrīn, well done, āprīṇa
akhtar, star, nakṣatra	āhan, iron, ayas
am, Av. Ahmi, I am,	ākhtah, drawn, ākṣiptah
aham	ālūdan, to pollute, ārata
-am as in doam, panjam,	ārām, garden, rest, ārāma
hashtam, -ama	āshkār, evident, āviṣkāra
āmb, mango, āmra	ātish, fire, hutāsha
andar, inside, antara	āvurdan, to bring,
andeshīdan, to mediate,	āvartana
antahkṣepaṇa	āyad, came, āyāta
aṅgārīdan, to estimate,	
aṅgikāra	badan, body, vadana, face
aṅgūr, granulation,	band, tie, bandha
aṅkura	bandan, to tie, bandhana
angusht, finger, aṅguṣṭha,	bang, hemp, bhaṅga
thumb	bar, on, upari
apgānah, abortion,	bar-, away, para, pari-
apagaman	barādar, brother,
apyūn, opium, ahiphena	bhrātarah
ar, saw, āra	barhīs, a god, vrhaspati

bád, wind, ' váta  
barkhvást, used up,  
parikrṣṭa  
bádám, almond, vátáma  
báftan, to weave, vyúta  
-bán, having, -ván  
bání, call, vák  
bár, load, bhára  
bár, turn, vára  
bárish, rain, varṣá  
báyad, should be, bhúyát  
bázú, arm, báhu  
bāirún, outside, bahiraṅga  
bed, cane, vetas  
besh, much, bahushah  
bevah, widow, vidhavá  
bistar, bed, vistarāṇa  
buland, high up, paryanta  
búm, region, bhúmi  
bidast, bálisht, span, vitasti  
bíshah, tree, Av. varasha,  
vrkṣa  
búd, was, bhúta

cahār, four, catvāri  
cakad, dropped, tyakta  
cakāvak, lark, cakravāka  
calidan, to walk, calati  
caṅgul, grip, caturaṅguli  
caridan, to graze, carati  
carkh, sphere, cakra  
carm, hide, carma  
cashidan, to taste, cakṣate,  
caṣṭe

cashm, eye, cakṣu  
cārah, remedy, caryā  
cārdah, fourteen,

caturdasha

cih, what, *see* kih  
cust, clever, tuşta

dah, ten, dasha  
dam, breath, dhamati  
dand, tooth, danta  
dar, door, dvāra  
darīdan, to tear, dāraṇa  
darog, lie, droha  
darrah, pass, dara  
dast, hand, hasta  
dādan, to give, dadāti  
dām, bond, dāmā  
dāmād, son-in-law, jāmatr  
-dān, container, -ādhāna  
dānistan, to know, jānāti  
-dār, keeper, -dhārī  
dāvad, ran, dhāvati  
dāram, I have, dhārayāmi  
dāvar, judge, dātāvara  
deh (pl. dehāt), countryside,  
desha  
deo, giant, deva, god  
deodār, pine, devadāru  
dīdah, dīta, seen, drṣṭah  
do, two, dvi  
dokhtan, to milch,

dogdhum  
do'm, second, dvitīyama  
dosh, last night, doṣā  
dosh, shoulder, dos, arm  
doshidan, to milch,

duhyate  
dukhtar, daughter, duhitr  
durusht, hard, dušta  
duzd, thief, dušta  
dvázdaham, twelfth,

dvádashama  
dvígar, dígare, another,  
dvitíyamkaram

farastadan, to send,  
presana

fará-, further, near, pará-  
farhád, a name, prahláda  
farod, downward, pravrta  
fazá, abundance, prajā

gand, smell, gandhi  
gandum, wheat, godhúma  
garán, heavy, guru  
garibán, collar, grívá  
garm, hot, gharma  
gazídan, to cut, křntana  
-gár, as in begár, rozgár,

gáz, gyáh, grass, ghása  
gáv, cow, gávah  
gázar, carrot, garjara  
gísu, curls, keshu  
go(mesh), buffalo, mahishi  
golah, shell, golakah  
guft, said, galpita  
gulu, throat, gala  
gurdah, heart, hrdaya

haft, seven, sapta  
haláhal, poison, haláhala  
hamál, suitable, samartha  
har, every, sarva  
hashtam, eighth, aṣṭama

istádan, to stand, sthita

javán, youth, yuvánah  
 jádád, property, dáyáda  
 ján, life, jńána  
 jau, jav, barley, yava  
 jigár, liver, yakrt  
 juft, even, yukta

kabutar, pigeon, kapota  
kandan, to dig, khaman

tañg, narrow, tanca  
kaniz, girl, kanyá  
kard, did, krta  
kash, armpit, kuksi  
kashidan, to drag, kršita  
kasht, cultivation, kršta  
káhil, idle, káyar  
kám, object, káma  
kán, mine, kháni  
kár, work, kárya  
kárigar, artisan,

kāshṭ, tilling, kṛṣṭa  
khar, ass, khara  
khānah, place, dhāna  
kharīdan, to buy, kṛīta  
khasar, father-in-law,

khāuf, rage, kopa  
khemah, tent, veshma  
khisht, brick, iṣṭi  
khoshah, bunch, guccha  
khufiyah, secret, guhya,  
gupta

khuft, asleep, supta  
 khur, voice, svara  
 khushk, dry, shuṣka  
 kḥu, habit, svabhāva  
 kḥū'e, sweat, sveda  
 khwáb, dream, svapna,  
                     svāpa

khwáhir, sister, svasr  
khwud, self, svatah  
khwurdah, eaten,

kháditah  
khwush, happy, svaccha,  
svastha

kih, that, kim  
kinam, I dig, khañami  
kulang, a bird, kurañga

kushtan, to kill, kuṣṇāti  
 lahu, blood, rudhira  
 laṅg, lame, laṅga, lameness  
 līmūtā, lime, nimbu  
 ma, not, mā  
 magas, fly, makṣi  
 magz, marrow, majjā  
 mah, elderly person, mahā  
 mahtar, great person, mahattara  
 mahmān, guest, mahāmānya  
 malad, rubbed, mardati  
 mazā, taste, majjā  
 -mand, having, -manta  
 mard, man, martya  
 marg, death, māraka  
 masta, engrossed, matta  
 mādah, female, mātā  
 mādār, mother, matarah  
 māg, cormorant, madgu  
 mäh, month, māsa  
 mār, snake, māraka  
 māsh, a bean, māṣa  
 mānt, death, mṛtyu  
 meg, cloud, megha  
 mez, table, mañca  
 mihar, sun, mitra  
 miyān, between, madhyena  
 mizdah, good news, miṣṭa  
 muft, free, mukta  
 murdah, dead, mṛtah  
 murg, bird, mrga, animal  
 musht, fist, muṣṭi  
 muṣh, mouse, muṣa

nabir, son's son, naptr  
 nad, bend, nati  
 nahi, no, not, nahi  
 namāz, prayers, namaskāra  
 namūd, appeared, unmrta  
 naṅg, shame, nagna  
 nar, male, nara  
 narm, soft, namra  
 nāf, navel, nābhi  
 nām, name, nāma  
 nāv, boat, nāvah  
 nāl, new, nava  
 nād, ninety, navati  
 nesh, sharp, nishita  
 nihādan, to put, niṣādan  
 nishistan, to sit, niṣad  
 nishtar, knife, nishitatara  
 nilofar, lily, nilotpala  
 nīst, is not, nāsti  
 pahalavi, a royal dynasty, pārhava  
 pahalū, side, pārshva  
 panjam, fifth, pañcama  
 parastad, worshipped, paristuta  
 parishab, day before yesterday, parashva  
 parvurdah, nourished, parivrdha  
 pas, backward, pashca  
 pasand, liked, prasanna  
 pashah, mosquito, mashah  
 pazad, cooked, pacati  
 pá, foot, páda  
 pák, pure, pávaka  
 pálayad, purified, pavitra  
 pánzdah, fifteen, pañcādasha

pāimān, order, pramāṇa  
 pāimānah, measure, parimāṇa  
 páras, touchstone, sparsha  
 peshah, profession, paryavasāya  
 pidar, father, pitarah  
 piñjarah, cage, pañjara  
 pisr, son, putra  
 poshid, wear, conceal, poṣita  
 pukhtah, hardened, pakta  
 pur, full, pura, pūra  
 pursad, asked, prchita  
 pusht, back, prṣtha  
 rakhta, skin, rakta, blood  
 ramūdan, to flee, ramati  
 raṅg, colour, raṅga  
 rasidan, to reach, rcchati  
 ráz, secret, rahasya  
 rishk, nit, likṣā  
 roz, day, roca  
 sad, hundred, shata  
 sag, dog, shvan  
 sakht, hard, shakta  
 saped, white, shveta  
 sar, head, shirah  
 sarā'idan, to chant, shrāvayati  
 sard, cold, sharat, autumn  
 sardār, chief, shirodhārya  
 sarnāmāh, address, shironāma  
 sarshaf, mustard, sarṣapa  
 sarv, cypress, saral  
 sábuñ, soap, svaphena  
 sál, year, shārada  
 sán, whetstone, śaṇa

sāraṅg, blackbird, sāraṅga  
 sārī, starling, sārīkā  
 sāyā, shade, chāyā  
 sáz, apparatus, sajjā  
 shab, night, kṣapā  
 shagūn, omen, shakun  
 shariyān, vein, shirā  
 sharīdan, to drop, shīryate  
 shash, six, ṣaṣ  
 shád, happy, shānta  
 shágird, pupil, chātra  
 shákh, branch, shákhā  
 shālī, rice, shālī  
 shám, night, kṣamá  
 sharak, a talking bird, shāraka  
 sháyad, perhaps, syāt  
 sháyistah, decent, shásitah  
 shigál, jackal, shrgál  
 shikastan, to break, chindayati  
 shír, milk, kṣīra  
 shunīdan, to listen, śṛṇoti  
 shumá, you, yushmai, to you  
 shutur, camel, uṣṭra  
 shvíd, washed, shodha  
 sirisht, nature, srṣṭi  
 sitārah, star, (su)tārā  
 siyáh, black, shyāma  
 símurg, griffin bird, svarṇamrga  
 sog, lamentations, shoka  
 sozan, needle, sūcan  
 stá'idan, to praise, stutí  
 stún, pillar, sthūpā  
 surkh, red, shukra, surakta  
 tabast, ruined, dhvasta



taft, heated, tapta  
tal, mound, tala  
tan, body, tanu  
tanad, twisted, tanoti  
tanah, trunk, tanu  
tap, fever, tapas, tãpa  
tapad, grown hot, tapta  
-tar, more, -tara  
tarãh, terror, trãsa  
tarãzũ, balance, tulã(su)  
tarkĩdan, to break, trutyate  
tarsĩdan, to fear, tras  
tash, teshah, adze, takša  
tavã, frying pan, tapa  
tayyãr, ready, tatpara  
tãb, heat, tãpa  
tãbah, a frying pan, tãpakah  
tãlãb, tank, tadãga  
tañk, 2 oz., tañka  
tãr, wire, tãra  
tãt, until thee, tvatah  
tãtũlah, thorn-apple, dhattũraka  
tãv, heat, tãpa  
tãziyãnah, scourage, tarjana  
timr, tamr, darkness, timira  
tishnah, thirsty, trșna  
tũ, you, tvam  
uftãdan, to fall, ápatati

vacar, decree, vicára  
vacargar, judge, vicarakára  
valís, good, variyas  
-var, having, -pála  
vardíj, quail, vartaka  
varnah, otherwise, varan  
vasvás, doubt, vishvás  
vatak, quail, vartaka  
váj, speak, uváca  
vámítan, to vomit, vamaana  
yak, one, eka  
yasham, jasper, ashma  
yáft, obtained, ápta  
yár, friend, jára  
zabar, above, upari  
zamán, time, samaya  
zan, wife, jáni  
zar, gold, svar(ṇa)  
zabán, tongue, jihvá  
zádah, son, játah  
zañbur, tongs, jambhara  
zánú, knee, jánu  
zát, person, játi  
zindah, alive, jivanta  
zih, border, jyá  
zírah, cumin-seed, jiraka  
zor, force, jvara  
zúd, quick, yuta

## APPENDIX B

**1. A list of loan-words from Arabic (*vide* p. 3)**

[Arabic words in Hindi generally concern religion, ethics, medical science and administration. Administrative terms in our modern vocabulary are mainly due to the legal codes which were translated by Maulvi Nazir Ahmad and his associates into Arabicized Urdu. Most of these terms have come through Persian which had liberally enriched itself by accepting Arabic words before the Muslim conquest of India. It is very difficult to say, at this stage, which terms were directly adopted by Hindi from Arabic.

Terms exclusively used by Muslim speakers have not been included in this list.]

**abir**, saturnalian powder  
**adab**, veneration, etiquette  
**adad**, number  
**adá** (kár'ná), (make) payment

**adálat**, court  
**adávát**, enmity  
**af'váh**, rumour  
**ag'vá**, rape  
**aham**, urgent  
**ah'maq**, idiot  
**ajab**, marvellous  
**aj'nabi**, stranger, alien  
**ajáyab(ghar)**, meseum  
**akh'bár**, news (paper)  
**ak'sar**, often  
**alává**, besides  
**albattá**, albeit  
**amal**, action, execution  
**amánat**, trust

**amin**, collector  
**amir**, a rich man  
**aql**, intellect  
**ar'man**, craving  
**arq**, distilled water  
**ar'sá**, time  
**arz**, request  
**asar**, effect  
**asámi**, tenant  
**ashab**, goods  
**asharfi**, gold coin  
**asl**, real  
**as'lá**, weapons  
**astabal**, a stable  
**atlas**, satin  
**attár**, druggist  
**avval**, first  
**ayyásh**, profligate  
**ádat**, habit  
**ádáb**, greetinigs



himáyat, support  
 himmat, courage, strength  
 hirá'sat, custody  
 hirs, avarice, greed  
 hisáb, account  
 hissá, part  
 hujjat, contention  
 huj'rá, chamber  
 hukm, order  
 huliya, description  
 huqqá, smoking pipe  
 huzúr, Sir

ij'lás, (court) sitting  
 ikhtiyár, right, power  
 iláj, medical treatment  
 iláqá, locality  
 imárat, building  
 imtahán, examination  
 inám, prize  
 inkár, refusal  
 inqaláb, revolution  
 insáf, justice  
 insán, man  
 intizám, arrangement  
 iq'bál, prosperity  
 iq'rár, confession  
 irádá, intention  
 ishára, beck, hint  
 ishtahár, advertisement  
 istagásá, plaint  
 iste'mál, use  
 istifá, resignation  
 itminán, satisfaction  
 itr, otto  
 ittifáq, chance  
 ittilá, notice, information  
 izzat, honour  
 id, Id festival  
 imán, faith

jaház, ship  
 jahálat, backwardness  
 jaldí, immediately  
 jallád, executioner  
 jal'sá, meeting  
 jalús, procession  
 jamá, add, assemble  
 janáb, Sir, Mr.  
 jarráh, surgeon-barber  
 javáb, answer, reply  
 javáhir, gem  
 jáhil, illiterate  
 jálí, counterfeit  
 jári, continued, in force  
 jáyaz, proper  
 jild, binding  
 jinn, evil spirit  
 jins, articles  
 juláb, purgative  
 jurm, crime  
 jurmáná, fine  
 jurrat, daring

kafan, shroud  
 kam, less  
 kamál, excellence  
 kasar, defect  
 kasbí, prostitute  
 káfi, enough  
 kágaz, paper  
 káhil, idle  
 kaifiyat, nature  
 khabar, news  
 khabt, insanity  
 khalifá, Caliph, barber  
 khamír, yeast  
 kharáb, bad  
 kharíf, first crop  
 khasam, husband  
 khassí, castrated

khatm, finished  
 khat'rá, danger  
 khatt, -t letter, line  
 khayál, idea  
 khazáná, treasury  
 khális, pure  
 kháli, empty  
 kháraj, rejected  
 khás, special  
 khátir, sake  
 kháir, well  
 kháuf, awe  
 khid'mat, service  
 khiláf, against  
 khitáb, tittle  
 khizáb, hair-dye  
 khuráfát, mischief  
 kiráyá, rent  
 kitáb, book  
 kur'sí, chair

lahazá, therefore  
 lah'já, tone  
 lamhá, moment  
 laq'vá, paralysis  
 latifá, whitticism  
 lazzat, deliciousness  
 lá'nat, curse, imprecation  
 láváris, heirless  
 láyaq, worthy  
 láz'mí, obligatory  
 lekin, but  
 libás, dress  
 lifáfá, envelope  
 liháf, quilt  
 liház, deference  
 lu'áb, saliva  
 lutf, delight

madad, help

madar'sá, school  
 madákh'lat, interference  
 madd, item  
 mahal, palace  
 mah'kamá, department  
 mah'nat, hardwork  
 mah'sús, feel  
 mah'z, only  
 maj'búr, helpless  
 makán, house  
 makkár, cunning  
 malál, displeasure  
 malláh, sailor  
 maná, forbidden  
 man'hús, ominous  
 manshá, object  
 mansúkh, cancelled  
 manzil, storey, stage  
 manzúr, accepted  
 maqám, abode, halt  
 maq'bará, tomb  
 maq'sad, purpose  
 marammat, repairs  
 maríz, patient  
 mar'tabá, time  
 marz, disease  
 marzi wish  
 masálá, ingredients  
 mashahúr, famous  
 mashál, torch  
 mas'khará, joker  
 mas'lihat, wellbeing  
 mas'nad, cushion  
 matálbá, demand  
 mat'lab, motive  
 mavád, pus  
 maveshi, cattle  
 mazá, enjoyment  
 mazáq, joke  
 maz'hab, religion

**mál**, goods  
**málik**, master  
**málúm**, known  
**mámúli**, ordinary  
**mání**, meaning  
**máqul**, proper  
**márfat**, through  
**mátahat**, subordinate  
**mátam**, mourning  
**máidá**, fine flour  
**máidán**, a plain  
**mānjúd**, present, existant  
**mān'vi**, Muslim theologist  
**mānqá**, opportunity  
**mānrúsi**, hereditary  
**māusam**, season  
**māūzá**, village  
**medá**, stomach  
**minnat**, supplication  
**misal**, file  
**misál**, example  
**miyád**, limitation  
**mizáj**, disposition, pride  
**moh'lat**, time  
**m(u)áfiq**, agreeable  
**m(u)áfi**, pardon  
**m(u)ám'lá**, matter  
**mu'avizá**, compensation  
**mubáarak**, congratulation  
**muddáliyá**, respondent  
**muddai**, plaintiff  
**mugál'tá**, misunder-  
standing
**muharram**, Moharram  
**muháv'rá**, idiom  
**muhtáj**, needy  
**muj'rá**, deduction  
**muj'rim**, criminal  
**mukh'bar**, informer  
**mulammá**, electroplating

**muláqát**, meeting  
**mulázim**, servant  
**mul'zim**, accused  
**mum'kin**, possible  
**munaqqá**, raisins  
**munásib**, proper  
**munshí**, scribe  
**muqaddam**, village chief  
**muqaddamá**, lawsuit  
**muqábilá**, comparison  
**murabbá**, preserved fruit  
**muravvat**, politeness.  
**musáfir**, traveller  
**mushkil**, difficult  
**musibat**, calamity  
**musta'id**, alert, ready  
**mut'laq**, at all

**nabz**, pulse  
**nafá**, profit  
**nafis**, fine  
**naf'rat**, hatred  
**nahar**, canal  
**nahúsat**, abominableness  
**nasal**, breed  
**najúm**, astrology  
**nashá**, intoxicant  
**naváb**, lord  
**nál**, horse-shoe  
**nam'dá**, coarse woollen  
cloth

**naqad**, cash  
**naqal**, imitation, copy  
**naqáb**, covering  
**naqshá**, map, plan  
**nasib**, luck  
**natijá**, result  
**nazákat**, delicacy  
**naz'lá**, catarrh  
**naz'r(áná)**, offering

**nará**, slogan  
**náyab**, assistant  
**niháyat**, extremely  
**nikáh**, matrimony  
**nisbat**, than  
**nishán**, sign  
**niyat**, intention  
**nuqs**, flaw  
**nuqsán**, loss  
**nuskhá**, prescription

**qabr**, grave  
**qabúl**, accept  
**qabz**, costiveness  
**qab'zá**, possession  
**qad**, size  
**qadam**, footstep  
**qadar, qadr**, regard  
**qah'vá**, coffee  
**qalam**, pen  
**qaliyá**, meat  
**qalí**, lime  
**qanát**, tent-wall  
**qandíl**, candle-stand  
**qarib**, near  
**qasam**, oath  
**qasáb**, butcher  
**qasái**, butcher  
**qasbá**, town  
**qasúr**, fault  
**qata'i**, at all  
**qatár**, line  
**qatl**, murder  
**qat'rá**, drop  
**qaziyá**, dispute  
**qábil**, fit, worthy  
**qáyadá**, rule  
**qáyal**, convinced  
**qáyam**, steady  
**qánún**, law

f. 7

**qátil**, murderer  
**qái**, vomit  
**qáid**, imprisonment  
**qáum**, tribe  
**qil'á**, fort  
**qillat**, dearth  
**qismat**, luck  
**qissá**, tale  
**qist**, instalment  
**qímat**, price, value  
**qormá**, stew  
**qufal**, lock  
**qur'bán**, sacrificed  
**qulfi**, jelly  
**qurq**, attachment

**rab**, God  
**rabí**, second crop  
**rabt**, relation  
**radd**, cancelled  
**rafá**, remove  
**ra'is**, leading citizen  
**rakáb**, stirrups  
**raqam**, sum, amount  
**rasálá**, cavalry  
**rasam**, rite  
**rasúkh**, influence  
**ráhat**, repose  
**ráy**, opinion  
**reshá**, bad cold  
**rish'vat**, bribe  
**riváj**, usage  
**riyásat**, chiefdom, state  
**ru'ab**, dignity, awe  
**ruk'h'sat**, leave  
**rut'ba**, rank

**sabaq**, lesson  
**sabar, sabr**, patience  
**sabút**, proof

safar, travel  
sahí, right  
sakhi, generous  
sakúnat, residence  
saláh, advice  
salám, greetings  
salámat, safety  
san, year  
sanad, certificate  
sandúq, box  
saráy, inn  
saresh, glue  
sarráf, banker  
satah, surface  
savál, question  
sáf, clean  
sálím, entire  
sa'ís, syce, groom  
sális, arbiter  
sáqi, cup-bearer  
sáyat, auspicious time  
shahad, honey  
shahádát, evidence,  
martyrdom  
shahíd, martyr  
shakhs, person  
shak, doubt  
shaki, appearance, form  
sharáb, wine  
sharárat, mischief  
shar'bat, syrup  
sharíf, noble, highborn  
shart, condition, bet  
sha'úr, sagacity  
shá'ir, poet  
shámat, ill-luck  
shámil, included, join  
shán, pomp  
shaitán, devil. mischievous  
person

**shamq**, fondness, hobby  
**shekhi**, boast  
**shikáyat**, complaint  
**shi'r**, couplet  
**sholá**, spark  
**shubá**, suspicion  
**shurú**, start  
**sikká**, coin  
**sil'silá**, series, connection  
**sirf**, only  
**subah**, morning  
**sulah**, peace  
**súrat**, figure, face  
**suráhi**, pitcher  
  
**tabáh**, ruined  
**tabdíl**, changed  
**tabíyat**, disposition  
**tab'lá**, tabour  
**tad'bir**, device  
**taf'sil**, detail  
**taf'tish**, search  
**tah'sil**, subdivision  
**tajarba**, experience  
**takalluf**, formality  
**takiya**, pillow  
**tak'lif**, trouble  
**tak'rár**, dispute  
**talab**, pay, demand  
**taláq**, divorce  
**ta'lluq**, connection  
**tamám**, all  
**tamáshá**, fun, show  
**tamíz**, discernment  
**tanázá**, dispute  
**tankháh**, salary  
**tanúr**, oven  
**taqázá**, call, demand  
**taqávi**, loan  
**taq'dir**, luck

**taqrīr**, speech  
**taraf**, side  
**tarah**, like  
**taraqqi**, increment,  
progress  
**tariqā**, method  
**tar'kib**, mode  
**tasallī**, satisfaction  
**tash'rif**, your honour  
**tasvir**, picture  
**tavelā**, stable  
**tādād**, number  
**tāj**, crown  
**tālīm**, education  
**tāq**, shelf  
**tāqat**, strength  
**tārīf**, definition  
**tārīkh**, date  
**tā'un**, plague  
**tāvīz**, amulet  
**tāī**, decided  
**tāish**, rage  
**tāmīr**, manner  
**tijārat**, trade  
**tūfān**, storm, flood  
**tūl**, length  
  
**uj'rat**, wages  
**umda**, fine  
**umr**, age  
**unáb**, berry  
**urf**, alias  
**uzr**, objection  
  
**vagāirā**, et cetera  
**vaham**, whim  
**vajah**, cause  
**vakálat**, pleading  
**vakíl**, pleader  
**vaqt**, time

(be)vaqúf, fool  
varaḡ, leaf  
vasílá, means  
vasíqá, deed  
vasíyat, will  
vasúl, collect  
vatan, country  
vazan, weight  
vazífá stipend  
vazír, minister  
vádá, promise  
váfar, extra  
vál'dáin, parent  
váqa'í, in truth  
váqif, acquaintance  
vár'dát, happening  
váris, heir  
vástá, relationship  
vidá, farewell  
viláyat, England  
virán, desolate

yatím, orphan  
yáni, that is

zabah, slaughter  
zabt, confiscation  
zalíl, abject  
zamáná, times  
zanjír, chain  
zar(r)á, particle, a little  
zarúrat, need  
zábtá, procedure  
záf'rán, saffron  
záhir, evident  
zálim, tyrant  
zámin, surety  
záyad, excess  
zidd, perverseness  
zík, mention

**zila**, district  
**zimmá**, responsibility  
**ziyáfat**, feast

**zúkám**, bad cold  
**zyádá**, much

## 2. A list of Turki words in Hindi borrowed through Persian

(afim)-**ci**, opium-eater  
**ága** (orig. master),  
 merchant

**áqá**, master  
**bába**, father  
**bahádur**, warrior  
**bakhshi** (orig. pay-  
 master), a title

**bávarci**, cook  
**begam**, lady  
**buláq**, ear-ornament  
**buq' cá**, bundle  
**bívi**, wife  
**cakallas**, row, ado  
**cak'mak**, flint  
**cam' cá**, spoon  
**cáqú**, knife  
**cashmá**, spring  
**cecak**, small-pox  
**cik**, Venetian blind  
**dároga**, superintendent  
**el'ci**, ambassador  
**galicá**, rug  
**harával**, vangaurd  
**jájam**, carpet  
**jeb**, pocket  
**khán**, lord  
**kharád**, lathe

(khazán)-**ci**, treasurer  
**kur'tá**, shirt  
**lášh**, corpse  
 (mashál)-**ci**, torch-bearer  
**mucal'ká**, bond  
 (páya)**cá**, foot of trousers  
**qam'ci**, whip  
**qábú**, control  
**qalábuttú**, embroidery  
**qalí** (Tur. **qályún**), a  
 smoking pipe  
**qazáq** (orig. cossack),  
 robber

**qáinci**, scissors  
**qormá**, stew  
**qulfi**, ice-cup  
**qulí**, porter  
**qurq**, attachment  
**sāngát**, rarity  
**tagár**, trough  
**tam'gá**, medal  
**top**, gun  
**toshak** (orig. floor),  
 cushion

**turk**, Turk  
**túrání**, Tartar  
**urdú** (orig. camp),  
 market, Urdu language

## APPENDIX C

### A list of Arabo-Persian loans and their Hindi equivalents (*vide p. 22*).

<i>Persian loan</i>	<i>Hindí</i>	<i>Persian loan</i>	<i>Hindí</i>
'adavat	bār	bandobast	prabandh
af'sar	adhikārī	banisbat	apekṣā
agar	yadi	barábar	samán
'ajīb	vicitr	bar'bád	naṣṭa
akh'bār	samácār-patra	bar'dásht	sahan (kar'ná)
'aql	buddhi	b'ád	piche
'alává	atirikta	bád'sháh	mahárájá
amír	dhaní	bág	bápi
áb'páshí	siñcái	bārish	varṣá, meñh
áb'rú	mán	báshindá	nivási
áfát	vipatti	bāi	becí
'ám	sádháran	be-adab	ashīṣṭa
ás'mán	ákásh	beshak	nissandeh
ástín	báñh	betáb	vyákul
'aib	doṣ	bímár	rogí
'aish	bhog-vilás	bímári	rog
auqát	sámarthya	bukhár	táp
'aurat	stri	buz'dil	ḍar'pok, káyar
anzár	hathiyár, rách		
		cañd	kuch
badan	tan	cákar	sevak
bad'hazmí	ajirṇa	ciz	vastu
badí	burái		
bad'námí	nindá	dafá	bár
bagār	biná	daftar	káryáláy
bahádur	shúr'vír	dagá	chal
bahár	vasant rtu	dalál	bic'vaí
bal'gam	kaph	dalíl	tarka

## SYNONYMS

102

## PERSIAN INFLUENCE

<i>Persian loan</i>	<i>Hindī</i>	<i>Persian loan</i>	<i>Hindī</i>
dam	svāṇs	gadar	upadrav
daṅgā	jhag'rá	galat	ashuddha
dar'bār	(ráj) sabhá	gam	dukh
dard	piṛá	gaṇdá	māilá
dar'ja	pad	garam	tátá
dastakhat	hastákṣar	garaz	prayojan
davá	aṣadh (oṣadh)	gar'dá	dhúl
davákhána	aṣadhálay	garīb	daridra, nirdhan
dákhil	praviṣṭa, pāṭhá huá	garúr	ghamaṇḍ
dám	mol	gaváh	sákṣi, sákhi
dāulat	dhan	gotá	ḍub'ki
dāurá	phera	gulám	dás
dil	man, hrday	gussá	krodh
dillagi	ṭhaṭholi	gustákh	ashisṭa
dimág	mastiṣka, bhejá	had, hadd	símá
diváná	págal	hal	nip'tará
dost	mitra	hameshá	sadá
dukán	hāt	ham'lá,	ákramaṇ, caṇháí
dum	puñch	haq'dár	adhikári
duniyá	jagat, saṇsár	haraj, harj	bádhá, akáj
durust	ṭhik	havá	váyu
dushman	shatru	hans'lá	sáhas
e't'ráz	ápatti	himmat	sáhas
e'vaz (meñ)	bad'le (meñ)	hisáb	lekha
		hissá	bhág
		hoshiyár	catur
		hujjat	tarka
fan	kalá	ikhtiyár	vash, adhiakár
faqír	sádhu	il'zám	abhiyog
farq	antar	intizám	prabandh
fareb	chal	intizár	pratíkṣá kar'ná,
fariyád	prárthana		parakh(ná)
fasád	jhag'rá	(kar'ná)	
fasl	upaj, samay	ishará	sān
fatúr	vikár	istifá	tyág'patra
fazúl	vyartha, nirarthak	ittifáq	saṇyog
fáqá	up'vās, chuṭṭi	'izzat	pratiṣṭhá, ádar
fáy'dá	lābh	imán	sacái
fais'lá	nirṇay		
fikr	cintá		

## ON HINDI

103

## APPENDIX C

<i>Persian loan</i>	<i>Hindī</i>	<i>Persian loan</i>	<i>Hindī</i>
jagah	sthal	khushámád	cáp'lúsi
jaldí	shighra	khush'bu	sugandhi
javáb	uttar	khún	lahú
jáhil	ujadd	lashkar	sená
ján	prāṇ	lál	rakta
ján'var	pashu	lāsh	shav, mitti
jári	cálu	liház	sañkoc
judá	alag		
jurm	ap'rádh	madad	saháy'tá
		mad'risá	pāṭh'shalá
kam	thorá	magar	kintu
kamí	ghaṭi	mah'sul	kar
kaminá	ochá	maj'búr	vivash
kamar'bañd	nalá	makán	ghar
kam zyádá	thorá bahut	manzúr	svikrt
káfúr	kapúr	mash'húr	prasiddha
káhil	ál'si	mas'lan	yathá
kám'yáb	saphal	mat'lab	prayojan
kár	kám	mazá	ánand
kásht	kheti	mazáq	hañsi, ṭhaṭhá
kinára	chor	máfi	kṣamá
kiráyá	bhára	máh	más
kitáb	pothi	mál'guzári	lagán
kulí	motiyá	málik	svámí
khavar	samácár	má'mullí	sádharaṇ
khabt	págal'pan	mátam	shok
khazán'ci	rok'ri	mañqá'	samay
kharc	vyay	me'dá	ámashay
khargosh	shashá, khar'há	meh'mán	atithi
khatm	púra	miy'ád	avadhi
khális	shuddha	minár	lāṭh
kháli	ritá	mírás	bapānti
khán'dán	gharáná	mudarris	shikṣak
khátir	satkár	muddat	avadhi, kál
khid'mat	sevá	muhar	ṭhappá
khiláf	viruddha	muj'rái	kaṭānti
khitáb	pad'vi	muláyam	komal
khud	áp, svayam	mulik	desh
khush	magan, prasanna		

## SYNONYMS

<i>Persian loan</i>	<i>Hindī</i>
mul'zim	abhiyukta
munádī	qhinḡhorá
muqábilá	virodh
musáfir	yátrī, pathik
nabz	ná'fī
nafá	lábh
nakh'rá	háv-bháv
naqd	rok
namak	lon, non
namí	sílan
naqal	pratīlipī
naq'lí	jálī
naram,	
narm	komal
nashá	mad
nasl	vańsh
natíjā	phal
nazákat	sukumár'tá
nákhun	nakh
námard	napuńsak
násamajh	nirbuddhi
názuk	sukumár
naujaván	nav'yuvak
naukar	ṭah'luá
nek	bhalá
nigáh	cit'van
nihál	sukhí
nihá'fī	jal'pán
nishán	cinh
niválá	grás, kaur
níyat	icchá
numáish	pradarshinī
nuq'sán	hání
'oh'dá	pad
pahal'ván	malla
pareshán	ghab'ráyá

## PERSIAN INFLUENCE

<i>Persian loan</i>	<i>Hindī</i>
par'hez	bacáv
pákháná	ṭaṭṭī
páidá	utpanna
páidávár	upaj
pec	ghumáv
peshá	vyav'sáy
pesháb	mút (mútra)
pesh'gī	agád
pesh'váí	ag'vání
pusht	piṛhī
qad	ḡl
qadam	ḡag
qahar	ápatti
qalam	lekh'ní
qarár	ṭah'ráv
qarīb	nikat
qarīb qarīb	lag'bhag
qatl	haryá
qatár	pańkti
qat'rá	búńd
qasúr	ap'rádh
qábil	yogya
qábu	vash
qāid	bandhan, kárávás
qāidí	bandí
rańj	khed
rasíd	pahunc
raván'gī	prasthán, calán
ráh'zaní	ḡáká
rástá	márga, path
registán	marusthal
rihá	mukta
rishtedár	sambandhí, náti
rosh'ní	prakásh
roz	din
rozi	jíviká

## ON HINDI

<i>Persian loan</i>	<i>Hindī</i>
sabz	hará
safed	gorá, ciṭṭá, uj'lá
sakht	kaṭhor, kaṭá
saláh	parámarsha, sammati
savál	prashna
sazá	dańḡ
sáf	nirmal, shuddha
sáyá	cháyá
sāiláb	báṛh
sharam	lajjá, láj
sharíf	bhalá
shádí	viváh, byáh
shańq	cáv
shekhí	ahańkár
shikár	aher
shub'há	sandeh
shukr	dhanyavád
shurí	árambha
sustí	álasya
súrat	rúp
tab'dilí	parivartan
tah	parat
tak'líf	kaṣṭa
talásh	khoj
tar	ḡilá
taraf	or
tarah	bháńti
taraqqí	unnati
tarázu	tulá, tak'ṛí
tariqá	ḡhańg
tar'kib	ḡhańg
tar'tib	kram
tasallí	santoṣ
tash'rif	padhár'ná
tas'vir	citra
tá'id	anumodan

## APPENDIX C.

<i>Persian loan</i>	<i>Hindī</i>
tákid	anurodh
t'árif	prashańsá, lakṣań
umar, umr	áyu, avasthá
umdá	baṛhiyá
ummíd	áshá
ustád	guru, ácárya
vajah	káran
vazífá	vrtti, chátravrtti
vazír	mantri
vádá	pratijńá
vápas	lauṭá
vár'dát	ghaṭ'ná
vástá	lagáv
váste	liye
virán	ujár
yatím	anáth
yá	vá, ath'vá
yání	arthát
yár	mitra
yá'fī	mitratá
zubán	jīb
zabar'dastí	atyácár
zahar	viṣ
zakham	gháv
zamáná	samay
zamín	bhúmi, dhar'tí
zard	pílá
zarúrat	ávashyak'tá
záyá	naṣṭa
zidd	haṭh
zor	bal, shakti
zulm	atyácár
zyádá	adhik, bahut



## APPENDIX D

A list of Arabo-Persian loan-words semantically changed (*vide p. 22*).

	<i>Persian meaning</i>	<i>Hindi meaning</i>
ahl'kár	domestic worker	court-peon
as'báb	causes	goods
ám	well-known	common
bahár	spring	spring, pleasure
bahí	revealed book	account book
bagal	place	armpit
bańdá	servant, slave	man
band'gi	slavery	worship
baramad	come out	reclamation
bar'kat	abundance	kindness, profit
barání	rainy	raincoat
barf	snow	snow, ice
bímá	bím=fear	insurance
bukhár	steam	fever
cás'ní	specimen	flavour
cik	a fine cloth	Venetian blind
cańgán	a stick	a play, playground
daftar	book, file	office
dargáh	gate	shrine, court
dariyá	sea	river
dáná	grain	grain, gram, bead
dárú	remedy	medicine, wine, gun-powder
dává	claim, demand	plaint, claim
daur	age	round
dimág	brain	pride

	<i>Persian meaning</i>	<i>Hindi meaning</i>
diván	a tittle, an account book	minister, court
divání	court	civil court
gaban	forgetting, cheating	embezzlement
girdávar	touring person	a village official
gulábí	belonging to the rose	pink, light
haftá	week	week, Saturday
hajámat	scarification	hair-cutting
hakím	philosopher	physician
har'kára	attendant	runner
havál'dár	circle officer, detainer	a military rank
huj'rá	room	canopy
hukká	case, box	smoking pipe
ijára	privilege	dues
imán'dár	faithful	honest
jalús	sitting	procession
jamádár	collector	sweeper
janáb	place	Sir
janáza	a sick person, corpse	bier
jarráh	stabber	surgeon
javáb	reply	reply, revenge, equal
juz	part	a forme of 8/16 pages
kas'bí	professional	prostitute
kánún'go	lawyer	a village official
khábar	knowing	news
khalífá	Caliph	barber's title
khamír	dough, leaven	nature, dough
khas	straw	a special grass
khasam	enemy	husband
khassí	castrated	eunuch, he-goat
khat	line	letter, writing
kháh-makháh	wish it or not	without reason
khán'dání	belonging to the family	of good birth

	<i>Persian meaning</i>	<i>Hindi meaning</i>
<b>khán'sámá</b>	lord of the household	cook
<b>khár</b>	thorn	thorn, jealousy
<b>khátir</b>	heart	sake, entertainment
<b>kháirát</b>	goodness	charity
<b>khvájá</b>	eunuch	faqir, master, a title
<b>kulánc</b>	a yard	jumps
<b>kur'sí</b>	pulpit seat	seat, chair
<b>latifá</b>	fine thing	tit-bit
<b>lifáfá</b>	wrapper	envelope
<b>madd</b>	flow	item
<b>mahal</b>	place	palace
<b>masálá</b>	opinion	spice
<b>mashál</b>	light	torch
<b>maskhará</b>	butt	joker
<b>mámúli</b>	practical	ordinary
<b>mirzá</b>	son of a richman	a title
<b>mírásí</b>	one who inherits	drummer
<b>mohallá</b>	residence	locality
<b>mohar</b>	seal	seal, ring, pound
<b>morcá</b>	battery	fortification
<b>mulzam</b>	annexed	convicted
<b>munádi</b>	shouter	proclamation
<b>munim</b>	one who appeases	clerk
<b>muravvat</b>	manliness	generosity
<b>musáhib</b>	companion	courtier
<b>mutasaddí</b>	usher	store-keeper
<b>nafar</b>	a number of men	servant, person, labourer
<b>najúm</b>	stars	astrology
<b>naql</b>	change	copy
<b>naqshá</b>	painted thing	chart, map
<b>naz'lá</b>	supplies	catarrh
<b>náb</b>	pure	dirty water
<b>nálísh</b>	lamentation	law-suit
<b>nigáh</b>	look, care	look, care, kindness
<b>nihál</b>	plant, cushion	happy

	<i>Persian meaning</i>	<i>Hindi meaning</i>
<b>nizám</b>	manager	Governor, Ruler of Hyderabad
<b>palít (palíd)</b>	unlawful	dirty, ghost
<b>par'cá</b>	a bit	slip, question paper
<b>páband</b>	foot-tied	punctual
<b>párcá</b>	piece	cloth
<b>páñy'cá</b>	foot	foot of the trousers
<b>páyá</b>	foot	foot, ladder, rank
<b>paivand</b>	grafting	grafting, patch
<b>peñc</b>	cure, twist	screw, difficulty, part of a machine
<b>pháil'súph</b>	philosopher	cunning
<b>post</b>	skin	skin, poppy
<b>posti</b>	intoxicated	lazy
<b>purzá</b>	piece	slip of paper, part of a machine
<b>rasad</b>	arriving, store	provisions
<b>rasúkh</b>	firmness	influence
<b>raush'nái</b>	light	ink
<b>rezá</b>	piece	piece of cloth
<b>riyásat</b>	nobility	State
<b>roz'gár</b>	times	employment
<b>sabzí</b>	vegetation	vegetable
<b>saláh</b>	rectitude, honesty	consultation
<b>sar'dár</b>	sir, superior	head, agent, chief
<b>sar'kár</b>	head	government
<b>savári</b>	act of riding	rider, vehicle
<b>sáfá</b>	filtering cloth	turban
<b>sáhab</b>	owner	sir, master
<b>sáir</b>	scene	walk
<b>sháh'zadá</b>	prince, princess	prince
<b>shoshá</b>	a particle, thread	point, pointed saying
<b>sikká</b>	a die for coining	coin
<b>sil'silá</b>	chain	series, connection
<b>sirf</b>	pure	only
<b>sul'tán</b>	king, queen	king
<b>súbá</b>	province	province, governor

	<i>Persian meaning</i>	<i>Hindi meaning</i>
tad'bir	contemplation	means
taf'sil	distance	details
tah'sil	collection	sub-division
talab	want	pay, call
tamashá	moving about	fun, play
tar'kib	mixture	method
tāiyār	ready	ready, alert, fat
toshákháná	pantry	wardrobe
tufán	violence, abundance	storm, flood, calamity
vahí	revealed book	bahí, account book
vakíl	agent	lawyer
vasíká	confirmation	registered deed
zabání	of tongue	oral
zabt	control	confiscation
zakhírá	store	heap, plant-nursery
zanáná	female	eunuch, harem, wife
zar	gold	gold, wealth
zar'dá	yolk of egg, a rice-pudding	a rice-pudding, a kind of horse, an element in tobacco
zar'dí	yellowness	yolk of an egg
zikr	remembrance	mention
zilá	side, part	district
ziládár	district officer	district officer, canal officer
zín	saddle	saddle, drill cloth
zulm	darkness	cruelty

## APPENDIX E

Foreign words in Kabir's poetry (*vide p. 70*).  
Figures refer to pages in *Guru Granth Sahib*.

akali, 333	báki, 792, 793, 1104	darog, 727
aklahi, 480	báng, 1158, 1374	daru, 1367
akulu, 332	bedár, 972	dar'váj, 1158
alah, 680, 1349	begáná, 333	dar'vájá, 1161
alahu, 483, 1349	bekám, 1105	dar'vání, 1161
aláh, 727	bekhabar, 729	dasat'giri, 727
amal, 792	bhisat, 477	dáge, 970
ar'dási, 792	bhisati, 48, 1161, 1350	dágu, 1371
as'mán, 330, 729		dáim, 727
as'várá, 329	bhisatu, 1161	dáu, 1105
as'várí, 329	bis'mili, 1350	dil, 727, 1349, 4374
aurat, 477, 1349	bibi, 479	diváná, 856, 1158
avali, 480, 1349		divánáh, 1161
	carák, 1163	diváne, 1105
	cas'me, 727	dibáni, 792
bajárahí, 873	cábuk, 329	din, 1105
baj'gári, 1161		dínu, 480
bakáhi, 971	daf'tar, 793	diváni, 792
balái, 337, 971	daláli, 969	dojak, 477, 480, 1105, 1350
bañdau, 341	damámá, 1105, 1376	
bañde, 338, 729, 480, 1349	damu, 727	dojaku, 970
	dar, 339	duniyá, 727, 972, 1161
bañd'gi, 338, 341	dar'bar, 872	
barábari, 970	dar'bari, 856	gaj, 476
bar'kas, 335	dar'bari, 1104	garib, 1161
bábá ádam, 1161	dar'gah, 792, 1158	garib niváj, 331
bádu, 727	dar'hálu, 792	garibu, 1105
báji, 476	dariyá, 338, 727	gáphalu, 339
bájigar, 1105	dar'máde, 856	gáphil, 1365
bájigari, 482		

## KABIR GLOSSARY

112

gaibu, 483  
 gor, 1371  
 gujārahu, 1350  
 gujārai, 480  
 gujārau, 792  
 guj'rávāi, 1161  
 gulāmu, 338  
 gumānā, 857  
 gumāni, 969  
 gumānu, 969  
 gusal, 727  
 hadūri, 1104  
 haj, 1149, 1374  
 hajūri, 727  
 haku, 727  
 halālu, 1350, 1374  
 har roj, 727  
 has'ti, 870  
 havāi, 1161  
 havālu, 1374  
 hájir, 727  
 hālā, 793  
 huk'māi, 793  
 hukum, 92  
 husiyār, 972  
 ikh'lāsu, 1159  
 ik'tiyār, 338  
 iph'tará, 727  
 jabābu, 1161  
 jabānu, 1375  
 jagāti, 1161  
 janjir, 1162  
 jarad rū, 1161  
 jimi, 793  
 jind, 871  
 jin, 329  
 joru, 480, 870, 1161

julam, 477  
 julamu, 478  
 kadūri, 1158  
 kalam, 1369  
 kal'mā, 480  
 kamān, 1161  
 karam, 1366  
 karamu, 727  
 karāri, 727  
 kar'dan būd, 727  
 karim, 1366  
 kar'vāi, 792  
 kasāi, 1103  
 kateb, 727, 477, 1161  
 kābā, 480  
 kābāi, 1349  
 kābe, 1350, 1374  
 kāgad, 871  
 kāgadu, 1369  
 káimu, 476  
 káji, 477, 870, 1160  
 kál'būt, 335  
 kár'gah, 484  
 khabari, 477, 483  
 khab'ri, 856  
 kbajānāi, 970  
 khalak, 727, 1349  
 khal'halu, 1161  
 kharacu, 792  
 khatā, 1375  
 khasam, 92  
 khasamu, 480, 793  
 khavāsi, 479  
 khālik, 1349  
 khāsi, 1161  
 khel'khānā, 1161  
 khudāi, 477, 480,  
 727, 1160, 1350, 1374  
 khusi, 727

## PERSIAN INFLUENCE

khus'rá, 324  
 khūbu, 478  
 kib'lā, 1158  
 kud'rati, 1349  
 kulaphu, 339  
 lagām, 329  
 lālar, 692  
 mahali, 341  
 mahalu, 1161  
 mah ram'jānā, 1349  
 maj'lasī, 1161  
 makā, 1158  
 mar'dā, 1349  
 masiti, 1158, 1349,  
 1350  
 mas'kin, 480  
 maujūd, 727  
 miāne, 727  
 mih'rāmāti, 1349  
 misimili, 1158  
 mirā, 1159  
 muhār, 329  
 mukāmā, 1349  
 mulakhu, 1349  
 mulān, 1158, 1350  
 munāre, 1374  
 muñsaph, 793  
 mur'gi, 1350  
 musal'mān, 1160  
 musiyat, 972  
 mus'lā, 480  
 nadari, 1161  
 nad'ri, 1103  
 najiki, 1161  
 nar'jā, 857  
 nāpāk, 1371  
 nāpāku, 1350

## ON HINDI

113

nāri, 338  
 nivāj, 480, 792, 1158,  
 1349, 1350  
 nivājā, 856  
 nivāji, 856  
 nīsān, 477  
 nīsānāi, 1105  
 nūr, 1349  
 palitah, 873  
 palitā, 333, 1161  
 panāh, 1161  
 paresāni, 727  
 pākam pāk, 727  
 pāku, 1350  
 pásā, 793  
 pālkābar, 1161  
 phakaru, 727  
 phikaru, 727  
 phīlu, 477  
 phur'mān, 338

phur'mānu, 792  
 phurmāve, 480  
 piyalā, 92  
 pīr, 1349, 1374  
 pur'jā-pur'jā, 1105  
 rabāb, 478  
 rah'mānā, 1161  
 raiati, 793  
 rijam, 793  
 rojā, 480, 483  
 sabūri, 1158, 1374  
 sak, 727  
 salāmu, 479, 1159  
 salār, 1161  
 sarāi, 792  
 sariki, 480  
 sas'karu, 1160  
 sábatī, 1374

## APPENDIX E

sāhib, 330, 338, 480,  
 1158  
 sāhibi, 1251  
 sāitāni, 1161  
 sekh, 1158, 1374  
 siharu, 727  
 sik'dará, 793  
 sitāb, 792  
 subah, 792  
 sunnati, 477  
 sur'tānu, 1160  
 sūmahī, 479  
 talab, 479  
 taras, 480  
 tarikati, 340  
 tīr, 1161  
 turak, 340  
 tūr, 971  
 ujū, 1350

## APPENDIX F

Foreign Words in Jayasi's *Padmavat* (vide p. 71). Figures refer to pages in 'Jayasi Granthavali', Nagari Pracarini Sabha edition.

ab'lak, 229	hir'miji, 229	pir, 7
adal, 5, 6	jañbur, 222	rabab, 235
añjira, 13	jar'de, 229	rosan, 8
ar'dasān, 237	kadam, 144, 166	rukh, 255, 256, 257
ar'kanā, 54, 189	kamaic, 235	sad'barag, 13, 23
ausan, 66	kaman, 222, 225, 234	samañd, 17
badam, 13	kagad, 4	sañgatarav, 192
bad'shah, 5	kagar, 174	sañ'tara, 13
baji, 25	kir'mij, 229	sañjab, 229
band, 7	kis'mis, 13	sah, 255
barigah, 220	kumait, 229	sahi, 9
bekarara, 25, 216	loba, 2	sev, 13
bulaki, 229		shah, 256
burd, 256	makh'dum, 7	siraji, 229
cangan, 288	masiyar, 122, 226	sisā, 273
dar, 18	moh'ri, 8	son'jarad, 13, 23
dar'bara, 6, 7	muh'taj, 5	sul'tan, 7, 9
dastagir, 7	mur'sid, 7	sul'tani, 227
dag, 276	mush'ki, 229	supete, 229
daru, 225, 234	naraji, 62	sur'kharu, 8
dinara, 203	nikhana, 227	suri, 51
din, 8	nisān, 18	tabal, 9
duniya, 4, 6	nuk'ra, 229	tamora, 143
duni, 8	nyoji, 13, 103	taja, 7
gilava, 127	paji, 15	taji, 229
gulal, 13, 23	phar'ji, 256	tupak, 234
har, 167	pholad, 290	tut, 13
hari, 111	piyade, 255	umaragir, 233
hara, 11	pil, 256	

## APPENDIX G

Foreign words in Tulsī's works (vide p. 70)

B=Barvāi Rāmāyana, D=Dohāvalī, G=Gītāvalī, H=Hanuman Bāhuk. J=Jānakī Mangal, K=Kavitāvalī, Kr=Krishna-gītāvalī, P=Pārvatī Mangal. R=Rāmāgya Prashna, RL=Rām Lalā Nahachū RM=Rām'carit mānas. S=Tul'sī Sat'sai, VP=Vinay Patrikā, VS=Vairāgya Sañdipani.

abir (G., RM. 1.195.3)	balañd
akas (G. 1.82, K. 7.100)	balai (G., K. 5.10), balay; balāiyā (K. 6.52)
ak'sar (RM. 3.32)	band
añbāri (RM. 1.300.1)	barābari (RM. 1.310.1)
añdesā (RM. 1.14.5)	bāg (VP, K., RM. 1.37); bāganha (RM. 2.83.4); bāgā (RM. 2.106.2); bāgu (RM. 1.227)
añdesh (B. 14)	bāg'bān (K. 5.31)
araj (D. 300)	bāj (S., VP. 219, K. 6.24); bāju (RM. 2.23); bāju (RM. 2.230.3)
as'bāb (K. 5.12)	bājah (RM. 3.16.3)
as'varā (K., RM. 7.95.4)	bājār (RM. 7.28.1); bājāru (RM.)
āh (K., G.)	bāje; bāje bāje (K. 1.8)
ān (K. 7.169)	bāji (VP., K. 7.67, 7.95)
	bājigar (VP. 151)
badali	bāp (K.); bāpu (VP. 277); bāpū (RM.)
badi	bār; bārā (RM. 2.156.2)
bad'le (RM. 7.208.6)	bārik (Kr. 41)
bah'ri (K.)	bāirak (VP. 145)
bajāj (RM. 7.28.1)	bāirakh (K., Kr. 32)
bajār (K., G.), bajāru (RM. 1.246.1)	becārā (RM.)
bakhār	
bakh'sis (K. 6.10)	
bak'sat (G. 1.43)	
bak'sis (K., RM. 1.306.2)	
bakucā (Kr.)	

**begári** (VP. 189)  
**behál**; **bihálu** (RM. 2.37.1)  
**bekámahiñ** (Kr. 5)  
**bibáke** (G. 1.62)  
**bibáki** (RM. 1.24.2)  
**bidá** (RL., RM., P. 155)  
**bihál** (RM. 7.102.3); **bihálá**  
 (RM. 4.6.6); **bihálu** (VP. 74);  
**bihálu** (RM. 2.322.1)  
**biráná** (VP. 235)  
  
**caláki** (Kr., K. 7.134)  
**cañg** (RM. 2.240.3)  
**carag** (D. 301)  
**cák'ri** (K. 767)  
**cára** (RM.); **cáro** (K., Kr. 34)  
**cangán**; **cangáná** (G., RM.  
 6.27.3); **cangánāñ** (G. 1.43)  
  
**qaph** (G. 7.2)  
**qhol** (G., K., J., RM.)  
**dagá** (K., Kr. 24); **dagái** (K.  
 7.93)  
**dagábaj** (K. 7.13)  
**dagábaji** (VP. 264)  
**dago** (S.)  
**dam**  
**damámá**  
**damának** (K., H. 38)  
**dar**  
**darad** (S. 308)  
**daráj** (K. 7.79)  
**dar'bár** (RM., S., K., VP. 71);  
**dar'bará** (RM. 2.76.3)  
**dariyá** (K. 7.46)  
**davá**  
**dád**; **dádi** (K., VP. 144)  
**dág** (K., S., VP. 70)  
**dáij** (RM.)  
**dám** (K., VP.)

**dánv**  
**dárú** (D. 515)  
**dává**  
**dānr** (S. 66)  
**deván** (K. 5.31)  
**dir'máni** (VP. 122)  
**diván** (VP.)  
**díl** (K. 6.52)  
**duni** (VP. 275); **dunie** (H. 44)  
**duní** (RM., G., VP., K. 7.72)  
  
**gac** (G., RM. 7.50.2)  
**gam**  
**gani** (VP., G., RM. 1.28.3);  
**ganihiñ** (VP. 274)  
**gañj**; **gañju** (G. 1.19)  
**garad** (K. 7.158)  
**garaj** (S., D. 300)  
**garam** (VP. 249)  
**gar'dan**; **gar'dani** (RM. 2.185.3)  
**gard** (RM. 5.55.4); **gardá** (RM.  
 6.67.2)  
**garib** (Kr., VP., R., S., K., G.,  
 RM. 1.13.4); **garib neváj** (K.  
 7.1); **garib niváj** (D. 108)  
**garibi** (VP. 262)  
**gar'ji** (K. 7.133)  
**garúr** (RM., K. 1.20)  
**gáro**  
**gāln** (S. 392)  
**girah** (S. 156)  
**goto** (VP. 161)  
**gudará** (RM. 2.202.4)  
**gud'rat** (RM. 2.204.3); **gudari**  
 (VP. 266)  
**gul**  
**gulál** (G.)  
**gulám** (VP., K. 7.14); **gulámani**  
 (K. 7.167)  
**gumán** (S., K., RM. 7.62);

**gumánu** (RM. 7.102.2)  
**gumáni** (RM. 2.172.3)

**had** (K. 7.1)  
**hajár** (RL., S.)  
**hajári** (K.)  
**halak** (K. 6.25)  
**haláká** (K.)  
**haláki** (K. 7.134)  
**harám** (K. 7.76)  
**harás** (B. 15)  
**havále** (RM. 6.90.4)  
**hál** (RM., K., Kr. 3); **hálá** (RM.  
 [1.79.1])  
**hátá**  
**hunar** (RM. 7.31.3)  
**husiyár** (K.)

**itáti** (S., K., D. 148)  
**it'ráj** (S. 261)  
**iyár**

**jahar** (K.); **jaharu** (VP. 250)  
**jaháj** (G., K. 6.25); **jahájú** (RM.  
 2.86.2)  
**jahán** (S., VP., K. 7.16); **jahá-**  
**nahi** (K. 7.28); **jaháná** (RM.  
 [1.3.2])  
**jamáno** (K. 7.79)  
**jamát** (RM. 1.93.1)  
**jamáti** (K. 6.1); **jamáti** (K.  
 [7.109])  
**jañjír**  
**jar'kasí** (G. 1.42)  
**javáru** (K. 7.67)  
**jáhir**  
**jám**  
**jámá**  
**ján** (K.)  
**jání**  
**jer**; **jero** (VP. 146)  
**jinas** (RM. 1.93.1); **jinis**  
**jín** (RM. 1.298.2)

**jol'há** (K. 7.106)  
**jor** (VP., K., G., S., H. 10); **jorá**  
**juván** (RM.)  
  
**kabár**; **kabáru** (K., RM. 2.100.4)  
**kabúl**, **kabul**; **kabulat** (VP. 146)  
**kabútar** (G. 2.47)  
**kahar**; **kaharu** (VP. 250)  
**kah'ri** (K. 6.29)  
**kalai** (VP. 139)  
**kam**  
**kamán** (G., B., RM. 2.41.1);  
**kamánā** (J.)  
**kañgórá** (RM. 7.27.2); **kañgú-**  
**ranhi** (RM. 6.41.1)  
**karamáti** (K. 7.158)  
**kar'dá** (K. 7.155)  
**karejo** (K. 6.16)  
**kasam** (G. 5.39)  
**kasái** (K. 7.181)  
**kágad** (RM. 1.9.6)  
**kágar** (K. 2.1)  
**kábali** (K. 7.23)  
**kálin**; **káliná** (RM. 7.32.2)  
**kári**  
**kāi** (K. 2.3)  
**khabari** (RM. 1.290.1)  
**khajáná** (K.)  
**khalak** (K. 7.98)  
**khalal** (K., VP.)  
**khar'gosu** (VP. 159)  
**khas**  
**khasam** (G., K. 7.24)  
**khasi**  
**khatá** (S. 119)  
**khavás** (K. 7.135)  
**kháko** (VP. 152)  
**khálen** (RM. 2.315.3)  
**kháná** (RM.)  
**khás** (VP., K., H. 24); **kháso**

- (K. 7.135)  
**khási** (G.)  
**khísá** (R.M.)  
**khuár** (K. 7.64); **khuárd** (R.M. 2.305.3)  
**khuári**  
**khúb** (K. 7.108)  
**ki**  
**kisab** (K. 7.67)  
**kis'bi** (K. 7.96)  
**kotal** (R.M. 2.203.2)  
**kot'vái** (K. 7.171)  
**kuí** (VP.)  
**kuíah** (R.M. 2.23.4)  
**kul'hí** (G. 1.28)  
**kumác** (S., D. 572)  
**kuúd** (K.)  
**kuúdan**  
**kúc** (VP. 156)  
**kuúc**  
  
**lagám** (R.M.)  
**lál'cí** (K.)  
**láyak** (R.M., G., K., R.L., J., VP. 37)  
  
**mahal** (VP. 157)  
**majúr**  
**majúrí** (R.M. 2.102.3)  
**malái** (K. 7.74)  
**maná**  
**mane** (VP.)  
**man'sá** (R.M., K. 7.45)  
**man'shá**  
**marad** (K. 7.158), **mard**  
**masít** (K. 7.106)  
**mas'karí** (R.M.)  
**mas'khari** (R.M. 1.98.3)  
**maváse** (S.)  
**máh'li** (K. 7.23)  
**málum** (K., VP. 243)  
  
**mánilá** (S.)  
**mámj** (R.L.)  
**milik** (Kr. 32)  
**mis'kin** (VP.)  
**mis'kin'tá** (VP. 262)  
**mukám** (VP.)  
  
**nag** (K.)  
**nakib** (Kr. 32)  
**nam**  
**naphiri** (R.M. 7.79.5)  
**neb** (R.M. 2.19)  
**nevaní** (G. 1.98.1)  
**neváj** (R.M.)  
**neváji** (K. 7.95)  
**nihál** (K., R.L., VP. 80); **nihálu** (G., VP. 154)  
**nisán** (J., P., K., G., R. 4.2.2); **nisáná** (R.M. 1.154.2); **nisánu** (VP.) [(P. 108)  
**nishán**  
**nisháni**  
**niváj** (S., VP. 78); **nivájab**; **nivájibo** (VP., G. 5.30); **nivájihanú** (K. 6.2); **niváje** (VP. 249); **nivájo** (H. 31); **nivajú**; **nivajyan** (H. 20); **nivájyo** (VP. 71)  
**niváji** (Kr.)  
**ník** (B., R.); **nike** (K. VP.)  
**níki** (R.M.)  
  
**palítá** (S., D. 515)  
**par'dá** (K. 1.16, VP. 32)  
**par'váh** (K. 7.27); **par'váhi** (K. 7.49)  
**pasopes**  
**payáde** (R.M. 2.221.3)  
**pád'sháh**  
**páimál** (K.)  
**pák** (K., H. 40)  
**pásang**; **pásangahu** (VP. 241)

- peñc** (G.)  
**phaham** (K., VP. 265)  
**phajíhat**; **phajíhati** (D. 65)  
**pharák** (R.M. 7.29.1)  
**phanj** (R.M. 6.79.6); **phanjeñ** (K.)  
**phírojá**  
**pirojá** (R.M. 1.288.2)  
**píi** (K., VP. 248)  
**poc** (K., S., G. 1.84, VP. 220); **pocá** (R.M. 6.77.4); **pocu** (K. 7.121); **pocul** (R.M. 2.211.2)  
**poci** (G. 2.65).  
  
**raham** (K. 6.8)  
**rajái** (K., H. 32), (R.M. 2.46.2)  
**rajáy** (K. 5.25)  
**ravá** (K. 7.56)  
**ráji** (Kr. 61)  
**ráiyat** (S., D. 521)  
**ruk** (K., S., J., VP., R., G. 1.66, R.M. 3.136.1)  
**rukhan** (S., D. 342).  
  
**sabil** (K. 6.52)  
**saham** (K. 5.8, R.M. 1.29.1); **sahami** (R.M. 2.20.1); **sah'mān**; **sah'me** (P., R.M. 2.160.2); **sah'mí** (G. 1.83); **sah'mat** (VP., K. 6.43).  
**sahar** (K.); **saharu** (VP.)  
**sah'dáni** (K. 5.26)  
**sahidáni** (R.M., VS. 51); **sahidānu** (K., VS. 33)  
**sahí** (VP., Kr., P., R.M., K. 1.16, G. 2.11)  
**sah'nái** (P., R.M. 1.263.1); **sah'nāinhi** (G. 7.21)  
**sajái** (K., G.); **sajái** (R.M. 2.19.3)  
**sak** (G., K., R.M. 1.245.1)  
**saram** (VP. 131)  
  
**saráph** (R.M. 7.28.1)  
**sarík'tá** (K.)  
**sar'kas** (K.)  
**sar'khat** (K. 6.58)  
**sat'rañj** (VP. 246)  
**sáh** (K. 7.107)  
**sáhab** (K., G.)  
**saheb** (VP., H. 20)  
**sáhebi**  
**sáhi** (K. 7.100)  
**sáhib** (R.M., VS., S., Kr., R., K. 7.183)  
**sáhibi** (D. 570)  
**sáj** (Kr., K., R.M., G., VP.)  
**sálim** (K.)  
**sámo** (VP. 228)  
**sandá** (VP. 264)  
**sir'táj** (R.M. 1.329)  
**sípar** (G. 6.5)  
**sor** (G., K. 6.9); **sorá** (R.M. 6.68.1); **soru**; **sorú** (2.86.1)  
**sulákhi** (K. 7.24)  
**sul'táno**  
**sumár** (K.)  
**súrati** (G., Kr. 28)  
**tahas-nahas** (K. 5.2)  
**takiyá** (K., VP. 33)  
**taláb**  
**tamá** (K.)  
**taraki** (H. 40)  
**tar'kas**; **tar'kasí** (G. 140)  
**táj** (K., G., VP.)  
**táji** (R.M. 3.38.3)  
**tákat**  
**teji** (K. 7.19)  
**tír** (R.M., G. 6.11)  
**top'cí** (S., D. 515)  
**tupak** (D. 515)  
**umari** (K. 7.79)  
**vasile** (VP. 32)

## APPENDIX H

### Arabic and Persian element in *Prthviraj Rasau* (vide p. 67.)

[Some of these words occur in other contexts as well. But typical references only have been given here. The poet has mutilated most of the foreign words which are not easily identified. Figures refer to numbers in Nagari Pracarini Sabha edition.]

**abe**, 106, without  
**adabb**, **adab**, 32, respects  
**ahak**, 24, 294, no right  
**ajabb**, 51, wonder  
**ajjab**, 315, torture  
**aj'máyau**, 142, tried  
**aj'ráyal**, 181, Israel  
**akali**, **akal**, 46, wisdom  
**akh'ni**, 100, boiled meat  
**ali**, 165, noble, Ali  
**allah**, **allah** 25, 121, God  
**amir**, **hamir**, 2, 119, 335, noble  
**andes**, 649, dread  
**arabbi**, 57, Arab  
**araj**, 150, request  
**ar'dasi**, **ar'das**, 480, petition  
**aroj**, 2, zenith  
**asali**, **asal**, 115, real  
**asil** 18, original, tame  
**as'mán**, 56, sky  
**assil**, 225, well-born  
**as'vár**, 432, rider  
**aththa hajári**, rank  
**ab**, 23, water  
**adall**, 220, justice  
**adam**, 287, man

**adaám**, Adam  
**alam**, the world  
**arám**, 62, rest, garden  
**ásik**, 752, lover  
**ásúd**, 56, satisfied  
**átas**, fire  
**ávaji**, **áváj**, 39, 53, voice  
**āib**, defect  
**āirák**, 115, Iraq  
**āuládi**, 3, progeny  
**āliya**, 220, saints  
**babbar**, 44, tiger  
**bagali**, 16, side  
**bagasi**, 3, 65, forgive  
**bagasis**, 61, 721, gift  
**bag'tar**, 432, 605, armour  
**bahasi**, 67, discussion  
**bah'ri**, 23, a bird of prey  
**bajár**, 89, market  
**bajír**, minister  
**bakhat**, prosperity  
**bakhat**, 100, 148, time  
**balak**, 8, Bactria  
**balái**, 46, calamity  
**bali**, saint

## ON HINDI

**baloc**, 355, Baluch  
**bañdar**, 204, port  
**bañdá**, 12, 74, slave  
**bañdigi**, 822, servitude  
**bañduk**, 43, 144, 211, musket  
**bañg**, 166, call  
**bar'jor**, 30, by force  
**bas'ti**, 156, gardener  
**bágu**, **bág** 51, garden  
**báj**, 96, falcon  
**bájú**, side  
**bánaggir** < **báñk** + **gír**, 225, bayonetman  
**bāi**, 117, without  
**begam**, 75, queen  
**bhist**, 26, 1233, paradise  
**bihad**, limitless  
**bibi**, 448, lady  
**bukhari**, 99, of Bokhara  
**buraj**, 5, turret  
**cah'bacá**, 5, cistern  
**cañg**, 85, harp  
**casam**, 18, eye  
**cavaggán**, 50, polo  
**cábak**, 80, whip  
**cāin**, 65, rest  
**cāngattá**, 99, Mughal  
**cāngirad**, 64, all round  
**cāñjañ** 96, chicken  
**cigg**, 1639, Venetian blind  
**cirák**, 39, lamp  
**cugal**, 109, informer  
**cug'li**, 163, backbiting  
**dagg**, 590, blot  
**dakhal**, 175, intrusion  
**dallál**, broker  
**damámá**, tabour  
**damánañk**, 174, carbine

## 121

## APPENDIX H

**dar**, 322, 396, 735, door  
**daráñ**, 189, place  
**dar'bár**, 34, 474, court  
**dar'gah**, 14, 32, 77, court  
**dariy**, 188, of a door  
**dariyá**, 65; **dariyáu**, 80, 205; river  
**darikhāñāi**, carpet-store  
**darakhat**, 145, tree  
**darog**, 110, falsehood  
**dar'van**, 34, porter  
**dar'vaje**, 815, door  
**dar'ves**, 54, saint  
**dast**, 104, hand  
**dastak**, 186, knocking  
**damañ**, 175, skirt  
**dil**, heart  
**dillásá**, 361, consolation  
**dín**, 136, religion  
**diván**, 24, court  
**dojig**, 137, hell  
**dubáh'gír**, 10, well-wisher  
**dulice**, 36, 1640, rug  
**dummi**, 5, sheep  
**dunim**, 88; **duniyán**, 993;  
**dus'manu**, 10, enemy [world]  
**duváh**, 8, prayer  
**el'ci**, 259, envoy  
**erákí**, 57, Iraqi horse  
**gajjaníñy**, 651, Ghaznavid  
**gandí** 766, rotten, dirty  
**garamma**, 540, hot  
**garib neváj**, 1656, kind to the poor  
**gar'si**, anger  
**gasád**, 167, happy  
**gasta**, 324, tour  
**gáji**, 209, saviour



## SYNONYMS

104

## PERSIAN INFLUENCE

<i>Persian loan</i>	<i>Hindī</i>
mul'zim	abhiyukta
munádī	qhin'dhorá
muqábilá	virodh
musáfir	yátrī, pathik
nabz	ná'fī
na'fá	lábh
nakh'rá	háv-bháv
naqd	rok
namak	lon, non
namí	silan
naqal	pratilipi
naq'li	jálī
naram,	
narm	komal
nashá	mad
nasl	va'nsh
natíjā	phal
nazákat	sukumár'tá
nákhūn	nakh
námard	napuñsak
násamajh	nirbuddhi
názuk	sukumár
nañjaván	nav'yuvak
nañkar	ṭah'luá
nek	bhalá
nigáh	cit'van
nihál	sukhí
nihá'ri	jal'pán
nishán	cinh
niválá	grás, kaur
niyat	icchá
numáish	pradarshini
nuq'sán	hání
'oh'dá	pad
pahal'ván	malla
pareshán	ghab'ráyá

<i>Persian loan</i>	<i>Hindī</i>
par'hez	bacáv
pákháná	ṭaṭṭī
pāidá	utpanna
pāidávár	upaj
pec	ghumáv
peshá	vyav'sáy
peshá'b	mút (mútra)
pes'h'gī	agáu
pes'h'vái	ag'vánī
pusht	piṭhī
qad	dīl
qadam	dag
qahar	ápatti
qalam	lekh'nī
qarár	ṭhah'ráv
qarīb	nikat
qarīb qarīb	lag'bhag
qatl	hatyá
qatár	pañkti
qat'rā	búnd
qasúr	ap'rádh
qábil	yogya
qábu	vash
qáid	bandhan, káravás
qáidī	bandī
rañj	khed
rasíd	pahunc
raván'gī	prasthán, calán
ráh'zaní	ḍáká
rástá	márga, path
registán	marusthal
rihá	mukta
rishtedár	sambandhī, náti
rosh'ní	prakásh
roz	din
rozi	jíviká

## ON HINDI

105

## APPENDIX C.

<i>Persian loan</i>	<i>Hindī</i>	<i>Persian loan</i>	<i>Hindī</i>
sabz	hará	tákid	anurodh
safed	gorá, ciṭṭá, uj'lá	t'árif	prashañsá, lakṣaṇ
sakht	kaṭhor, kaṭá	umar, umr	áyu, avasthá
saláh	parámarsha, sammati	umdá	baṛhiyá
savál	prashna	ummíd	áshá
sazá	dañḍ	ustád	gurú, ácárya
sáf	nirmal, shuddha	vajah	káran
sáya	cháya	vazifá	vrtti, chátravrtti
sāiláb	bāṭh	vazír	mantrī
sharam	lajjá, láj	vádá	pratijúá
sharíf	bhalá	vápas	lauṭá
shádī	viváh, byáh	vár'dát	ghaṭ'ná
shauq	cáv	vástá	lagáv
shekhi	ahanikár	váste	liye
shikár	aher	vírán	ujáṭ
shub'há	sandeh	yatim	anáth
shukr	dhanyavád	yá	vá, ath'vá
shurú	árambha	yáni	arthát
sustí	álasya	yár	mitra
súrat	rúp	yári	mitratá
tab'dilí	parivartan	zubán	jīb
tah	parat	zabar'dastí	atyácár
tak'lif	kaṣṭa	zahar	viṣ
talásh	khoj	zakham	gháv
tar	gilá	zamáná	samay
taraf	or	zamín	bhúmi, dhar'tí
tarah	bhánti	zard	pílá
taraqqí	unnati	zarúrat	ávashyak'tá
tarázu	tulá, tak'ṭī	záya	naṣṭa
tariqá	ḍhañg	zidd	haṭh
tar'kib	ḍhañg	zor	bal, shakti
tar'tib	kram	zulm	atyácár
tasallí	santoṣ	zyádá	adhik, bahut
tash'rif	padhár'ná		
tas'vir	citra		
tá'id	anumodan		

## APPENDIX D

A list of Arabo-Persian loan-words semantically changed (*vide p. 22*).

	<i>Persian meaning</i>	<i>Hindi meaning</i>
ahl'kár	domestic worker	court-peon
as'báb	causes	goods
ám	well-known	common
bahár	spring	spring, pleasure
bahí	revealed book	account book
bagal	place	armpit
bandá	servant, slave	man
band'gi	slavery	worship
barámad	come out	reclamation
bar'kat	abundance	kindness, profit
barání	rainy	raincoat
barf	snow	snow, ice
bímá	bím=fear	insurance
bukhár	steam	fever
cás'ní	specimen	flavour
cik	a fine cloth	Venetian blind
cāngán	a stick	a play, playground
daftar	book, file	office
dargáh	gate	shrine, court
dariyá	sea	river
dáná	grain	grain, gram, bead
dárú	remedy	medicine, wine, gun- powder
dává	claim, demand	plaint, claim
dāmr	age	round
dimág	brain	pride

	<i>Persian meaning</i>	<i>Hindi meaning</i>
diván	a tittle, an account book	minister, court
divání	court	civil court
gaban	forgetting, cheating	embezzlement
girdávar	touring person	a village official
gulábi	belonging to the rose	pink, light
haftá	week	week, Saturday
hajámat	scarification	hair-cutting
hakím	philosopher	physician
har'kára	attendant	runner
havál'dár	circle officer, detainer	a military rank
huj'rá	room	canopy
hukká	case, box	smoking pipe
ijará	privilege	dues
imán'dár	faithful	honest
jalus	sitting	procession
jamádár	collector	sweeper
janáb	place	Sir
janáza	a sick person, corpse	bier
jarráh	stabber	surgeon
javáb	reply	reply, revenge, equal
juz	part	a forme of 8/16 pages
kas'bí	professional	prostitute
kánún'go	lawyer	a village official
khabar	knowing	news
khalífá	Caliph	barber's title
khamír	dough, leaven	nature, dough
khas	straw	a special grass
khasam	enemy	husband
khassi	castrated	eunuch, he-goat
khat	line	letter, writing
kháh-makháh	wish it or not	without reason
khán'dání	belonging to the family	of good birth

	<i>Persian meaning</i>	<i>Hindi meaning</i>
<b>khañ'samá</b>	lord of the household	cook
<b>khár</b>	thorn	thorn, jealousy
<b>khátir</b>	heart	sake, entertainment
<b>kháirát</b>	goodness	charity
<b>khvájá</b>	eunuch	faqir, master, a title
<b>kuláñc</b>	a yard	jumps
<b>kur'sí</b>	pulpit seat	seat, chair
<b>latifá</b>	fine thing	tit-bit
<b>lifáfá</b>	wrapper	envelope
<b>madd</b>	flow	item
<b>mahal</b>	place	palace
<b>masálá</b>	opinion	spice
<b>mashál</b>	light	torch
<b>maskhará</b>	butt	joker
<b>mámúli</b>	practical	ordinary
<b>mirzá</b>	son of a richman	a title
<b>mírásí</b>	one who inherits	drummer
<b>mohallá</b>	residence	locality
<b>mohar</b>	seal	seal, ring, pound
<b>morcá</b>	battery	fortification
<b>mulzam</b>	annexed	convicted
<b>munádí</b>	shouter	proclamation
<b>muním</b>	one who appeases	clerk
<b>muravvat</b>	manliness	generosity
<b>musáhib</b>	companion	courtier
<b>mutasaddí</b>	usher	store-keeper
<b>nafar</b>	a number of men	servant, person, labourer
<b>najúm</b>	stars	astrology
<b>naql</b>	change	copy
<b>naqshá</b>	painted thing	chart, map
<b>naz'lá</b>	supplies	catarrh
<b>náb</b>	pure	dirty water
<b>nálish</b>	lamentation	law-suit
<b>nigáh</b>	look, care	look, care, kindness
<b>nihál</b>	plant, cushion	happy

	<i>Persian meaning</i>	<i>Hindi meaning</i>
<b>nizám</b>	manager	Governor, Ruler of Hyderabad
<b>palít (palíd)</b>	unlawful	dirty, ghost
<b>par'cá</b>	a bit	slip, question paper
<b>páband</b>	foot-tied	punctual
<b>párcá</b>	piece	cloth
<b>pány'cá</b>	foot	foot of the trousers
<b>páyá</b>	foot	foot, ladder, rank
<b>páivand</b>	grafting	grafting, patch
<b>peñc</b>	cure, twist	screw, difficulty, part of a machine
<b>pháil'súph</b>	philosopher	cunning
<b>post</b>	skin	skin, poppy
<b>posti</b>	intoxicated	lazy
<b>purzá</b>	piece	slip of paper, part of a machine
<b>rasad</b>	arriving, store	provisions
<b>rasúkh</b>	firmness	influence
<b>rāush'nái</b>	light	ink
<b>rezá</b>	piece	piece of cloth
<b>riyásat</b>	nobility	State
<b>roz'gár</b>	times	employment
<b>sabzi</b>	vegetation	vegetable
<b>saláh</b>	rectitude, honesty	consultation
<b>sar'dár</b>	sir, superior	head, agent, chief
<b>sar'kár</b>	head	government
<b>savári</b>	act of riding	rider, vehicle
<b>sáfá</b>	filtering cloth	turban
<b>sáhab</b>	owner	sir, master
<b>sáir</b>	scene	walk
<b>sháh'zadá</b>	prince, princess	prince
<b>shoshá</b>	a particle, thread	point, pointed saying
<b>sikká</b>	a die for coining	coin
<b>sil'silá</b>	chain	series, connection
<b>sirf</b>	pure	only
<b>sul'tán</b>	king, queen	king
<b>súbá</b>	province	province, governor

	<i>Persian meaning</i>	<i>Hindi meaning</i>
tad'bir	contemplation	means
taf'sil	distance	details
tah'sil	collection	sub-division
talab	want	pay, call
tamashá	moving about	fun, play
tar'kib	mixture	method
talyár	ready	ready, alert, fat
toshákhána	pantry	wardrobe
tufán	violence, abundance	storm, flood, calamity
vahi	revealed book	bahi, account book
vakil	agent	lawyer
vasíká	confirmation	registered deed
zabáni	of tongue	oral
zabt	control	confiscation
zakhírá	store	heap, plant-nursery
zanána	female	eunuch, harem, wife
zar	gold	gold, wealth
zar'dá	yolk of egg, a rice-pudding	a rice-pudding, a kind of horse, an element in tobacco
zar'di	yellowness	yolk of an egg
zikr	remembrance	mention
zilá	side, part	district
ziládár	district officer	district officer, canal officer
zin	saddle	saddle, drill cloth
zulm	darkness	cruelty

## APPENDIX E

Foreign words in Kabir's poetry (*vide p. 70*).  
 Figures refer to pages in Guru Granth Sahib.

akali, 333	báki, 792, 793, 1104	darog, 727
aklahi, 480	bāng, 1158, 1374	daru, 1367
akulu, 332	bedár, 972	dar'vāj, 1158
alah, 680, 1349	begáná, 333	dar'vājá, 1161
alahu, 483, 1349	bekám, 1105	dar'vání, 1161
aláh, 727	bekhabar, 729	dasat'giri, 727
amal, 792	bhisat, 477	dáge, 970
ar'dási, 792	bhisati, 48, 1161, 1350	dágu, 1371
as'mán, 330, 729	bhisatu, 1161	dáim, 727
as'várá, 329	bis'milli, 1350	dáu, 1105
as'várí, 329	bibi, 479	dil, 727, 1349, 4374
aurat, 477, 1349	carák, 1163	diváná, 856, 1158
avali, 480, 1349	cas'me, 727	divánáh, 1161
bajárahí, 873	cábuk, 329	diváne, 1105
baj'gári, 1161	daf'tar, 793	dībáni, 792
bakáhi, 971	daláli, 969	dín, 1105
balái, 337, 971	damámá, 1105, 1376	dínu, 480
bañdau, 341	damu, 727	díváni, 792
bañde, 338, 729, 480, 1349	dar, 339	dojak, 477, 480, 1105, 1350
bañd'gi, 338, 341	dar'bár, 872	dojaku, 970
barábari, 970	dar'bári, 856	duniyá, 727, 972, 1161
bar'kas, 335	dar'bári, 1104	
bábá ádam, 1161	dar'gah, 792, 1158	gaj, 476
bádu, 727	dar'hálu, 792	garib, 1161
báji, 476	dariyá, 338, 727	garib nivāj, 331
bájigar, 1105	dar'máde, 856	garibu, 1105
bájigari, 482		gáphalu, 339
		gáphil, 1365

## KABIR GLOSSARY

112

gaibu, 483  
 gor, 1371  
 gujarahu, 1350  
 gujarai, 480  
 gujarau, 792  
 guj'ra'vai, 1161  
 gulamu, 338  
 gumana, 857  
 gumani, 969  
 gumanu, 969  
 gusal, 727  
  
 haduri, 1104  
 haj, 1149, 1374  
 hajuri, 727  
 haku, 727  
 halalu, 1350, 1374  
 har roj, 727  
 has'ti, 870  
 havai, 1161  
 havalu, 1374  
 hajir, 727  
 hala, 793  
 huk'mai, 793  
 hukum, 92  
 husiyar, 972  
  
 ikh'lasu, 1159  
 ik'tiyar, 338  
 iph'tara, 727  
  
 jababu, 1161  
 jabanu, 1375  
 jagati, 1161  
 jahjir, 1162  
 jarad ru, 1161  
 jimi, 793  
 jind, 871  
 jin, 329  
 joru, 480, 870, 1161

julam, 477  
 julamu, 478  
  
 kaduri, 1158  
 kalam, 1369  
 kal'ma, 480  
 kamán, 1161  
 karam, 1366  
 karamu, 727  
 karari, 727  
 kar'dan bud, 727  
 karim, 1366  
 kar'vai, 792  
 kasai, 1103  
 kateb, 727, 477, 1161  
 kaba, 480  
 kabai, 1349  
 kabe, 1350, 1374  
 kagad, 871  
 kagadu, 1369  
 kaimu, 476  
 kaji, 477, 870, 1160  
 kal'but, 335  
 kar'gah, 484  
 khabari, 477, 483  
 khab'ri, 856  
 khajana, 970  
 khalak, 727, 1349  
 khal'halu, 1161  
 kharacu, 792  
 khatá, 1375  
 khasam, 92  
 khasamu, 480, 793  
 khavasi, 479  
 khalik, 1349  
 khasi, 1161  
 khel'khana, 1161  
 khudai, 477, 480,  
 727, 1160, 1350, 1374  
 khusi, 727

## PERSIAN INFLUENCE

khus'ra, 324  
 khubu, 478  
 kib'la, 1158  
 kud'rati, 1349  
 kulaphu, 339  
  
 lagam, 329  
 lalar, 692  
  
 mahali, 341  
 mahalu, 1161  
 mah ram'jana, 1349  
 maj'las, 1161  
 maka, 1158  
 mar'da, 1349  
 masiti, 1158, 1349,  
 1350  
  
 mas'kin, 480  
 maujud, 727  
 mi'ane, 727  
 mih'ramati, 1349  
 misimili, 1158  
 mira, 1159  
 muhar, 329  
 mukama, 1349  
 mulakhu, 1349  
 mulah, 1158, 1350  
 munare, 1374  
 muhsaph, 793  
 mur'gi, 1350  
 musal'man, 1160  
 musiyat, 972  
 mus'la, 480  
  
 nadari, 1161  
 nad'ri, 1103  
 najiki, 1161  
 nar'ja, 857  
 napak, 1371  
 napaku, 1350

## ON HINDI

113

nari, 338  
 nivaj, 480, 792, 1158,  
 1349, 1350  
 nivaja, 856  
 nivaji, 856  
 nisán, 477  
 nisana, 1105  
 nur, 1349  
  
 palitah, 873  
 palita, 333, 1161  
 panah, 1161  
 paresani, 727  
 pakam pak, 727  
 paku, 1350  
 pasa, 793  
 paikabar, 1161  
 phakaru, 727  
 phikaru, 727  
 philu, 477  
 phur'man, 338

phur'manu, 792  
 phurmave, 480  
 piyala, 92  
 pir, 1349, 1374  
 pur'ja-pur'ja, 1105  
  
 rabab, 478  
 rah'mana, 1161  
 raiati, 793  
 rijam, 793  
 roja, 480, 483  
  
 saburi, 1158, 1374  
 sak, 727  
 salamu, 479, 1159  
 salar, 1161  
 sarai, 792  
 sariki, 480  
 sas'karu, 1160  
 sabati, 1374

## APPENDIX E

sahib, 330, 338, 480,  
 1158  
 sahibi, 1251  
 saitan, 1161  
 sekh, 1158, 1374  
 siharu, 727  
 sik'dara, 793  
 sitab, 792  
 subah, 792  
 sunnati, 477  
 sur'tanu, 1160  
 sumahi, 479  
  
 talab, 479  
 taras, 480  
 tarikati, 340  
 tir, 1161  
 turak, 340  
 tur, 971  
  
 ujú, 1350

## APPENDIX F

Foreign Words in Jayasi's *Padmavat* (vide p. 71). Figures refer to pages in 'Jayasi Granthavali', Nāgarī Pracārīṇī Sabhā edition.

ab'lak, 229	hir'mijī, 229	pir, 7
adal, 5, 6	jañbur, 222	rabāb, 235
añjirā, 13	jar'de, 229	rosan, 8
ar'dāsālī, 237	kadam, 144, 166	rukḥ, 255, 256, 257
ar'kanā, 54, 189	kamāic, 235	sad'barag, 13, 23
ausān, 66	kamān, 222, 225, 234	samañd, 17
bādām, 13	kāgad, 4	saṅgatarāv, 192
bād'shāh, 5	kāgar, 174	sañ'tarā, 13
bāji, 25	kir'mij, 229	sañjāb, 229
bāñd, 7	kis'mis, 13	sāh, 255
bārigah, 220	kumāit, 229	sāhi, 9
bekarārā, 25, 216	lobā, 2	sev, 13
bulāki, 229		shah, 256
burd, 256	makh'dūm, 7	sirājī, 229
cāṅgān, 288	masiyār, 122, 226	sīsā, 273
dar, 18	moh'ri, 8	son'jarad, 13, 23
dar'barā, 6, 7	muh'tāj, 5	sul'tān, 7, 9
dastagīr, 7	mur'sid, 7	sul'tānī, 227
dāg, 276	mush'ki, 229	supete, 229
dārū, 225, 234	narājī, 62	sur'kharū, 8
dinārā, 203	nikhānā, 227	sūrī, 51
din, 8	nisān, 18	tabal, 9
duniyāi, 4, 6	nuk'rá, 229	tamorā, 143
dunī, 8	nyojī, 13, 103	tājā, 7
gilāvā, 127	pāji, 15	tāji, 229
gulāl, 13, 23	phar'jī, 256	tupak, 234
har, 167	pholād, 290	tūt, 13
hari, 111	piyāde, 255	umarāgīr, 233
hārā, 11	pīl, 256	

## APPENDIX G

Foreign words in Tulsī's works (vide p. 70)

B=Barvā Rāmāyana, D=Dohāvalī, G=Gītāvalī, H=Hanuman Bāhuk. J=Jānakī Mangal, K=Kavitāvalī, Kr=Krṣṇa-gītāvalī, P=Pārvatī Mangal. R=Rāmāgyā Prashna, RL=Rām Lalā Nahachū RM=Rām'carit mānas. S=Tul'sī Sat'sai, VP=Vinay Patrikā, VS=Vārāgya Sañdipani.

abir (G., RM. 1.195.3)	balañd
akas (G. 1.82, K. 7.100)	balāi (G., K. 5.10), baḷāy; balāiyā (K. 6.52)
ak'sar (RM. 3.32)	bāñd
añbāri (RM. 1.300.1)	barābari (RM. 1.310.1)
añdesā (RM. 1.14.5)	bāg (VP, K., RM. 1.37); bāgan-ha (RM. 2.83.4); bāgā (RM. 2.106.2); bāgu (RM. 1.227)
añdesh (B. 14)	bāg'bān (K. 5.31)
araj (D. 300)	bāj (S., VP. 219, K. 6.24); bāju (RM. 2.23); bāju (RM. 2.230.3)
as'bāb (K. 5.12)	bājah (RM. 3.16.3)
as'várā (K., RM. 7.95.4)	bājār (RM. 7.28.1); bājāru (RM.)
āh (K., G.)	bāje; bāje bāje (K. 1.8)
ān (K. 7. 169)	bāji (VP., K. 7.67, 7.95)
	bājīgar (VP. 151)
badali	bāp (K.); bāpu (VP. 277); bāpū (RM.)
badi	bār; bārā (RM. 2.156.2)
bad'le (RM. 7.208.6)	bārik (Kr. 41)
bah'ri (K.)	bāirak (VP. 145)
bajāj (RM. 7.28.1)	bāirakh (K., Kr. 32)
bajār (K., G.), bajārd (RM. 1.246.1)	becārā (RM.)
bakhār	
bakh'sis (K. 6.10)	
bak'sat (G. 1.43)	
bak'sis (K., RM. 1.306.2)	
bakucā (Kr.)	

begári (VP. 189)  
 behál; behálu (RM. 2.37.1)  
 bekámahiñ (Kr. 5)  
 bibáke (G. 1.62)  
 bibáki (RM. 1.24.2)  
 bidá (RL., RM., P. 155)  
 bihál (RM. 7.102.3); bihálá  
 (RM. 4.6.6); bihálu (VP. 74);  
 bihálu (RM. 2.322.1)  
 biráná (VP. 235)  
 caláki (Kr., K. 7.134)  
 cañg (RM. 2.240.3)  
 carag (D. 301)  
 cák'ri (K. 767)  
 cárá (RM.); cáro (K., Kr. 34)  
 cañgán; cañgáná (G., RM.  
 6.27.3); cañgánāñ (G. 1.43)  
 qaph (G. 7.2)  
 qhol (G., K., J., RM.)  
 dagá (K., Kr. 24); dagái (K.  
 7.93)  
 dagábáj (K. 7.13)  
 dagábáji (VP. 264)  
 dago (S.)  
 dam  
 damámá  
 damának (K., H. 38)  
 dar  
 darad (S. 308)  
 daráj (K. 7.79)  
 dar'bár (RM., S., K., VP. 71);  
 dar'bárá (RM. 2.76.3)  
 dariyá (K. 7.46)  
 dáva  
 dád; dádi (K., VP. 144)  
 dag (K., S., VP. 70)  
 dáij (RM.)  
 dām (K., VP.)

dāhv  
 dárú (D. 515)  
 dáva  
 dāmr (S. 66)  
 deván (K. 5.31)  
 dir'máni (VP. 122)  
 diván (VP.)  
 díl (K. 6.52)  
 duni (VP. 275); dunie (H. 44)  
 duni (RM., G., VP., K. 7.72)  
 gac (G., RM. 7.50.2)  
 gam  
 gani (VP., G., RM. 1.28.3);  
 ganihiñ (VP. 274)  
 gañj; gañju (G. 1.19)  
 garad (K. 7.158)  
 garaj (S., D. 300)  
 garam (VP. 249)  
 gar'dan; gar'dani (RM. 2.185.3)  
 gard (RM. 5.55.4); gardá (RM.  
 6.67.2)  
 garib (Kr., VP., R., S., K., G.,  
 RM. 1.13.4); garib neváj (K.  
 7.1); garib niváj (D. 108)  
 garibi (VP. 262)  
 gar'ji (K. 7.133)  
 garúr (RM., K. 1.20)  
 gáro  
 gāin (S. 392)  
 girah (S. 156)  
 goto (VP. 161)  
 gudará (RM. 2.202.4)  
 gud'rat (RM. 2.204.3); gudari  
 (VP. 266)  
 gul  
 gulál (G.)  
 gulám (VP., K. 7.14); gulámani  
 (K. 7.167)  
 gumán (S., K., RM. 7.62);

gumánu (RM. 7.102.2)  
 gumáni (RM. 2.172.3)

had (K. 7.1)  
 hajár (RL., S.)  
 hajári (K.)  
 halak (K. 6.25)  
 haláká (K.)  
 haláki (K. 7.134)  
 harám (K. 7.76)  
 harás (B. 15)  
 havále (RM. 6.90.4)  
 hál (RM., K., Kr. 3); hálá (RM.  
 [1.79.1])  
 hátá  
 hunar (RM. 7.31.3)  
 husiyár (K.)

itáti (S., K., D. 148)  
 it'ráj (S. 261)  
 iyár

jahar (K.); jaharu (VP. 250)  
 jaháj (G., K. 6.25); jahájú (RM.  
 2.86.2)  
 jahán (S., VP., K. 7.16); jahá-  
 nahi (K. 7.28); jahána (RM.  
 [1.3.2])  
 jamáno (K. 7.79)  
 jamát (RM. 1.93.1)  
 jamáti (K. 6.1); jamáti (K.  
 [7.109])  
 jañjir  
 jar'kasí (G. 1.42)  
 javáru (K. 7.67)  
 jáhir  
 jám  
 jámá  
 ján (K.)  
 jáni  
 jer; jero (VP. 146)  
 jinas (RM. 1.93.1); jinis  
 jín (RM. 1.298.2)

jol'há (K. 7.106)  
 jor (VP., K., G., S., H. 10); jorá  
 juván (RM.)

kabár; kabárd (K., RM. 2.100.4)  
 kabúl, kabul; kabulat (VP. 146)  
 kabútar (G. 2.47)  
 kahar; kaharu (VP. 250)  
 kah'ri (K. 6.29)  
 kalái (VP. 139)  
 kam  
 kamán (G., B., RM. 2.41.1);  
 kamánāñ (J.)  
 kañgúrá (RM. 7.27.2); kañgú-  
 ranhi (RM. 6.41.1)  
 karámáti (K. 7.158)  
 kar'dá (K. 7.155)  
 karejo (K. 6.16)  
 kasam (G. 5.39)  
 kasái (K. 7.181)  
 kágad (RM. 1.9.6)  
 kágar (K. 2.1)  
 kábalí (K. 7.23)  
 kálin; káliná (RM. 7.32.2)  
 kári  
 kál (K. 2.3)  
 khabari (RM. 1.290.1)  
 khajáná (K.)  
 khalak (K. 7.98)  
 khalal (K., VP.)  
 khar'gosu (VP. 159)  
 khas  
 khasam (G., K. 7.24)  
 khasi  
 khatá (S. 119)  
 khavás (K. 7.135)  
 kháko (VP. 152)  
 kháleñ (RM. 2.315.3)  
 kháná (RM.)  
 khás (VP., K., H. 24); kháso

(K. 7.135)  
**khási** (G.)  
**khísá** (R.M.)  
**khuár** (K. 7.64); **khuárd** (R.M. 2.305.3)  
**khuári**  
**khúb** (K. 7.108)  
**ki**  
**kisab** (K. 7.67)  
**kis'bi** (K. 7.96)  
**kotal** (R.M. 2.203.2)  
**kot'vái** (K. 7.171)  
**kuí** (VP.)  
**kuiah** (R.M. 2.23.4)  
**kul'hi** (G. 1.23)  
**kumác** (S., D. 572)  
**kuhd** (K.)  
**kuhdan**  
**kúc** (VP. 156)  
**kúnc**  
  
**lagám** (R.M.)  
**lál'ci** (K.)  
**layak** (R.M., G., K., R.L., J., VP. 37)  
  
**mahal** (VP. 157)  
**majúr**  
**majúri** (R.M. 2.102.3)  
**malái** (K. 7.74)  
**maná**  
**mane** (VP.)  
**man'sá** (R.M., K. 7.45)  
**man'shá**  
**marad** (K. 7.158), **mard**  
**masít** (K. 7.106)  
**mas'kari** (R.M.)  
**mas'khari** (R.M. 1.98.3)  
**maváse** (S.)  
**máh'li** (K. 7.23)  
**málum** (K., VP. 243)

**mámilá** (S.)  
**mamj** (R.L.)  
**milik** (Kr. 32)  
**mis'kin** (VP.)  
**mis'kin'tá** (VP. 262)  
**mukám** (VP.)  
  
**nag** (K.)  
**nakib** (Kr. 32)  
**nam**  
**naphiri** (R.M. 7.79.5)  
**neb** (R.M. 2.19)  
**nevani** (G. 1.98.1)  
**neváj** (R.M.)  
**neváji** (K. 7.95)  
**nihál** (K., R.L., VP. 80); **nihálu** (G., VP. 154)  
**nisán** (J., P., K., G., R. 4.2.2); **nisána** (R.M. 1.154.2); **nisánu** (VP.) [(P. 108)  
**nishán**  
**nisháni**  
**niváj** (S., VP. 78); **nivájab**; **nivá-jibo** (VP., G. 5.30); **nivájihān** (K. 6.2); **niváje** (VP. 249); **nivájo** (H. 31); **nivaju**; **nivajyan** (H. 20); **nivájyo** (VP. 71)  
**niváji** (Kr.)  
**nik** (B., R.); **níke** (K. VP.)  
**nikí** (R.M.)  
  
**palitá** (S., D. 515)  
**par'dá** (K. 1.16, VP. 32)  
**par'váh** (K. 7.27); **par'váhi** (K. 7.49)  
**pasopes**  
**payáde** (R.M. 2.221.3)  
**pád'sháh**  
**páimál** (K.)  
**pák** (K., H. 40)  
**pásang**; **pásangahu** (VP. 241)

**peñc** (G.)  
**phaham** (K., VP. 265)  
**phajihat**; **phajihati** (D. 65)  
**pharák** (R.M. 7.29.1)  
**phanj** (R.M. 6.79.6); **phanjeñ** (K.)  
**phirojá**  
**pirojá** (R.M. 1.288.2)  
**píl** (K., VP. 248)  
**poc** (K., S., G. 1.84, VP. 220); **pocá** (R.M. 6.77.4); **pocu** (K. 7.121); **pocú** (R.M. 2.211.2)  
**poci** (G. 2.65).  
  
**raham** (K. 6.8)  
**rajái** (K., H. 32), (R.M. 2.46.2)  
**rajáy** (K. 5.25)  
**ravá** (K. 7.56)  
**ráji** (Kr. 61)  
**rāiyat** (S., D. 521)  
**rukḥ** (K., S., J., VP., R., G. 1.66, R.M. 3.136.1)  
**rukḥán** (S., D. 342).  
  
**sabil** (K. 6.52)  
**saham** (K. 5.8, R.M. 1.29.1); **sahami** (R.M. 2.20.1); **sah'mān**; **sah'me** (P., R.M. 2.160.2); **sah'mí** (G. 1.83); **sah'mat** (VP., K. 6.43).  
**sahar** (K.); **saharu** (VP.)  
**sah'dáni** (K. 5.26)  
**sahidáni** (R.M., VS. 51); **sahidānu** (K., VS. 33)  
**sahí** (VP., Kr., P., R.M., K. 1.16, G. 2.11)  
**sah'nái** (P., R.M. 1.263.1); **sah'nāinhi** (G. 7.21)  
**sajái** (K., G.); **sajái** (R.M. 2.19.3)  
**sak** (G., K., R.M. 1.245.1)  
**saram** (VP. 131)

**saraph** (R.M. 7.28.1)  
**sarík'tá** (K.)  
**sar'kas** (K.)  
**sar'khat** (K. 6.58)  
**sat'rañj** (VP. 246)  
**sáh** (K. 7.107)  
**sáhab** (K., G.)  
**saheb** (VP., H. 20)  
**sáhebi**  
**sáhi** (K. 7.100)  
**sáhib** (R.M., VS., S., Kr., R., K. 7.183)  
**sáhibi** (D. 570)  
**sáj** (Kr., K., R.M., G., VP.)  
**sálim** (K.)  
**sámo** (VP. 228)  
**sandá** (VP. 264)  
**sir'táj** (R.M. 1.329)  
**sípar** (G. 6.5)  
**sor** (G., K. 6.9); **sorá** (R.M. 6.68.1); **soru**; **sord** (2.86.1)  
**sulákhi** (K. 7.24)  
**sul'táno**  
**sumár** (K.)  
**súratí** (G., Kr. 28)  
**tahas-nahas** (K. 5.2)  
**takiyá** (K., VP. 33)  
**taláb**  
**tamá** (K.)  
**taraki** (H. 40)  
**tar'kas**; **tar'kasí** (G. 140)  
**táj** (K., G., VP.)  
**táji** (R.M. 3.38.3)  
**takat**  
**teji** (K. 7.19)  
**tír** (R.M., G. 6.11)  
**top'ci** (S., D. 515)  
**tupak** (D. 515)  
**umari** (K. 7.79)  
**vasile** (VP. 32)



## APPENDIX H

### Arabic and Persian element in *Prithvij Rasau* (vide p. 67.)

[Some of these words occur in other contexts as well. But typical references only have been given here. The poet has mutilated most of the foreign words which are not easily identified. Figures refer to numbers in *Nagari Pracarini Sabha* edition.]

abe, 106, without  
adabb, adab, 32, respects  
ahak, 24, 294, no right  
ajabb, 51, wonder  
ajjab, 315, torture  
aj'māyān, 142, tried  
aj'rāyal, 181, Israel  
akali, akal, 46, wisdom  
akh'ni, 100, boiled meat  
ali, 165, noble, Ali  
allāh, allah 25, 121, God  
amir, hamir, 2, 119, 335, noble  
andes, 649, dread  
arabbi, 57, Arab  
araj, 150, request  
ar'dasi, ar'das, 480, petition  
aroj, 2, zenith  
asali, asal, 115, real  
asil, 18, original, tame  
as'mān, 56, sky  
assil, 225, well-born  
as'vár, 432, rider  
aṭṭha hajari, rank  
áb, 23, water  
ádall, 220, justice  
adam, 287, man

ádam, Adam  
álam, the world  
árām, 62, rest, garden  
ásik, 752, lover  
ásúd, 56, satisfied  
átas, fire  
ávaji, ávāj, 39, 53, voice  
aib, defect  
aírák, 115, Iraq  
auládi, 3, progeny  
moliya, 220, saints

babbar, 44, tiger  
bagali, 16, side  
bagasi, 3, 65, forgive  
bagasis, 61, 721, gift  
bag'tar, 432, 605, armour  
bahasi, 67, discussion  
bah'ri, 23, a bird of prey  
bajar, 89, market  
bajir, minister  
bakhat, prosperity  
bakhat, 100, 148, time  
balak, 8, Bactria  
balai, 46, calamity  
bali, saint

## ON HINDI

baloc, 355, Baluch  
bandar, 204, port  
banda, 12, 74, slave  
bandigi, 822, servitude  
banduk, 43, 144, 211, musket  
bang, 166, call  
bar'jor, 30, by force  
bas'ti, 156, gardener  
bagu, bag 51, garden  
baj, 96, falcon  
baju, side  
banaggir < bañk + gir, 225,  
bayonetman  
bai, 117, without  
begam, 75, queen  
bhist, 26, 1233, paradise  
bihad, limitless  
bibí, 448, lady  
bukhari, 99, of Bokhara  
buraj, 5, turret

cah'bacá, 5, cistern  
cañg, 85, harp  
casam, 18, eye  
cavaggán, 50, polo  
cábak, 80, whip  
cain, 65, rest  
cāggattá, 99, Mughal  
cāgirad, 64, all round  
cājan 96, chicken  
cigg, 1639, Venetian blind  
cirák, 39, lamp  
cugal, 109, informer  
cug'li, 163, backbiting

dagg, 590, blot  
dakhai, 175, intrusion  
dallai, broker  
damamá, tabour  
damánank, 174, carbine

## 121

## APPENDIX H

dar, 322, 396, 735, door  
darán, 189, place  
dar'bar, 34, 474, court  
dar'gah, 14, 32, 77, court  
dariy, 188, of a door  
dariya, 65; dariyau, 80, 205;  
river  
darikhānā, carpet-store  
darakhat, 145, tree  
darog, 110, falsehood  
dar'van, 34, porter  
dar'vaje, 815, door  
dar'ves, 54, saint  
dast, 104, hand  
dastak, 186, knocking  
damañ, 175, skirt  
dil, heart  
dillasa, 361, consolation  
din, 136, religion  
divan, 24, court  
dojig, 137, hell  
dubah'gir, 10, well-wisher  
dulice, 36, 1640, rug  
dummi, 5, sheep  
dunim, 88; duniyān, 993;  
dus'manu, 10, enemy [world]  
duvāh, 8, prayer

el'ci, 259, envoy  
eraki, 57, Iraqi horse

gajjanīny, 651, Ghaznavid  
gañdi 766, rotten, dirty  
garamma, 540, hot  
garib nevañ, 1656, kind to the  
poor  
gar'si, anger  
gasad, 167, happy  
gasta, 324, tour  
gaji, 209, saviour

**gálibba**, predominant  
**gáir**, 204, other than  
**ghor**, 26, 208, grave  
**gilam**, 36; **gilamme**, 1640; rug  
**girad'báj**, 55, besieger  
**giradd**, 65, dust  
**gir'dán**, 108, turning  
**gir'dan**, 108, neck  
**gos**, 645, ear, spy  
**gumáni**, 41, doubt, opinion  
**gusá**, 125, anger  
**gustáná**, 619, graveyard

**habas**, 8, wish  
**hab'sih**, 16, negro  
**had**, 31, 62, limit  
**hadapp**, **hadakk**, 13, 233, 241,  
a butt

**hadd**, 297, limit  
**hajjár**, 195, thousand  
**haj'rati**, prophet  
**hajúr**, 705, master  
**hakk**, **hak**, 294, 346, right  
**halak**, 150, throat  
**hal'kán**, 403, circle  
**hallál**, 131, legitimate  
**hamal**, 314, pregnancy  
**hamel**, 34, necklace  
**hammám**, 1639, warm bath  
**haramm**, **haram**, 384, 442,  
harem  
**hara'mí**, 196, prohibited  
**haraph**, 297, lean  
**har'kari**, 536, 537, messenger  
**har'val**, **harával**, 43, 161, van-  
guard  
**hasam**, 355, splendour  
**havái**, 197, airy  
**haveli**, 334, house  
**háji**, 262, pilgrim

**hájur**, **hájir**, present  
**hákim**, 474, governor  
**hál**, 188, condition  
**hik'mati**, wisdom  
**hukam**, **hukamm**, 407, order  
**huk'mi**, 23, by order  
**husyár**, 105, vigilant  
**húr**, 55, 125, nymph

**ibárat**, lines  
**ihakká**, 69, tightening  
**ikkamál**, 294, grandeur  
**ilaci**, 99, messenger  
**is'rár**, **as'rár**, 94, 160, persistency  
**it'mám**, 39, arrangement  
**it'vári**, 204, confidence  
**id**, 136, Id festival  
**imán**, 826, faith

**jabar ja'ng**, 93, huge  
**jabbáb**, **joáb**, 33, 440, reply  
**jab'hari**, 706, jeweller  
**jahar**, poison  
**jahúra**, 151, manifestation  
**jakk**, 184, loss  
**jallál**, 315, 124, majesty  
**jamá**, 175, wealth  
**jamáti**, class  
**jambúr**, 42, small gun  
**jamín**, **jammí**, 645, earth  
**janabi**, 87, south  
**ja'ng**, war  
**janjir**, 82, 131, chain  
**jar**, gold  
**jarad**, 42; **jaradd**, 50; yellow,  
pale  
**jaraph**, 713, receptacle  
**jar'báph**, 896, woven with golden  
**jardoj**, golden [wire  
**jar'kasi**, 7, gold-wiring

**járín**, 55, brocaded silk  
**javáhar**, 52, gem  
**javán**, 225, young man  
**javáni**, 391, youth  
**jágiri**, 156, estate  
**jájim**, 82, carpet  
**jálam**, 220; **jálim**, 40; tyrant  
**jeb**, 33, pocket  
**jer**, 1, 177, 339, low, dependent  
**jibáj**, 71, 86, crusade  
**jihán**, 164, 324, world  
**jill**, 196, being open  
**ji'nd**, 213, soul  
**jín**, 106, saddle  
**jor**, 14, strength  
**zorávar**, 4, strong  
**zor'ván**, 225, powerful  
**julikrann**, 94, Alexander  
**jumárat**, 447, the Friday night  
**jur**, **jur'rá**, 16, falcon  
**jván**, 140, young

**kabái**, 154, foolishman  
**kabbúl**, 144, accept  
**kabútar**, 2, pigeon  
**kadam**, footstep  
**kaggad**, **kágad**, 99, paper  
**kahar**, 8, calamity  
**kalamma**, 178, holy word  
**kaman**, 172, bow  
**kanáit**, 173, contentment  
**kan'gura**, pinnacle  
**karamm**, 56, generosity  
**karamát**, 38, 177, miracle  
**karár**, 154, 328, promise  
**karib**, near  
**karim**, 56, merciful  
**kasab**, 897, muslin  
**kasab**, 899, prostitute  
**kateb**, 166, the Holy book

**káb**, 58, glory  
**káimm**, 77, firm  
**káji**, 166, judge  
**kálbútañ**, 555, model  
**kám'dár**, 220, powerful  
**káphar**, 309, infidel  
**kásidd**, 231, messenger  
**káid**, 761, imprisonment  
**khabari**, 141, news  
**khajín**, stinking meat  
**khalak**, 10, 88, creatures  
**kharac**, 25, expense  
**khar'bój**, 23, melon  
**khar'gos**, 14, hare  
**khavari**, 371, news  
**khavás**, 58, personal attendant  
**khán**, 125, lord  
**khán'jade**, 256, princes  
**khávañd**, 324, master  
**khāirāti**, 25, alms  
**khudá**, 166, God  
**khusál**, 45, well-to-do  
**khúb**, 777, well  
**khún**, 31, blood  
**khūñi**, 315, bloody  
**khyál**, 275, idea  
**kilav**, 95, yarn  
**kirac**, 102, slice  
**kitáb**, 69, title  
**kol**, 175, word  
**korán**, 56, the Qoran  
**kotal**, 106, war-horse  
**krámáti**, 220, miracle  
**kud'rati**, 319, nature  
**kuñi**, 96, mountain  
**kulaph**, padlock  
**kuláh**, 1326, a headwear  
**kumak**, 496, auxiliary corps  
**kuphar**, 117, infidelity  
**kusáb**, 78, fresh

kusāde, 147, open  
kut'ba, 166, speech  
kūc, 185, 658, march  
kūh, 27, mountain

las'kar, 511, army

madd, 169, item  
maddat, 167, help  
mag'sud, 167, object  
mahal, 467, palace  
mah'jid, 166, mosque  
mah'mān, 47, 236, guest  
mah'mānī, 214, hospitality  
mah'nūr, 737, moonlit  
malik, 197, 198, lord, master  
mar'dā, marad, 45, 242, man  
mar'dānā, 54, bold  
mar'dānī, 766, manly  
mas'lati, 302, 320, advice  
massāl, 38, torch  
mast, intoxicated, wanton  
masūrati, 16, consultation  
mādar, 59, mother  
māph, 34, forgive  
māi, 151, wine  
māida, 79, fine flour  
māidān, 140, plain  
māuj, 149, wave  
mānt, 178, death  
mij'mānī, 223, hospitality  
mīr, 68, 167, lord  
mīyān, 214, sheath  
mohil, 422, difficult  
moj, 149, whim  
muhur, 217, seal  
muj'rá, 488, balance  
mukām, 46, halt  
mulāh, mullā, 289, preacher  
mugal, 43, Mughal

murad, 766, dead  
murag pec, 820, cock-fighting  
mur'dār, 351, carrion  
musal'mān, 46, Muslim  
musāit, 1478, doing evil  
musāph, 166, books  
musāk, 775, 777, books

nabbi, 11, prophet  
najari, 141, present, sight  
nakibat, 52, chiefdom  
nakro, 344, kettle-drum  
naraḥm, 122, soft  
napheri, 27, trumpet  
nav'batti, 199, kettle-drum  
nādān, 93, ignorant  
nāli, 27, horse-shoe  
nān halālāh, 435, 512, loyal  
nej, nejā, spear  
nijari, najar 25, sight  
nijām, 315, government  
nijjūmī, astrologer  
nimak halāl, 59, loyal  
nisān, 3, flag  
nivāj, 24, 177, prayers  
nivājas, grace  
nivājiy, 17, comfort  
niyati, 167, intention  
nūr, light

osāph, 374, attainments

paraddā, veil, curtain  
par'dār, 182, 186, watchman  
par'var'digār, Saviour  
par'vān, 3, 37, warrant, com-  
mand  
pasam, 78, 122, wool  
passamī, woollen  
patisāh, 35, 39, king

pār'si, 12, 141, Persian  
pās'vān, 126, watchman  
pāganb'rá, 47, messenger  
pāimāl, 10, crush  
pes, 59, 422, before  
pesāngī, 8, 46, advance  
pes'kas, 56, offer  
phajāndā, augmenting  
phakir, 766, mendicants  
phakkar, 220, asceticism  
pharid, 220, pearl  
phar'jānd, 1383, 1527, son  
phate, 44, conquest  
phatenāmā, 79, letter of victory  
phātiyā, 22, prayers  
phāmī, 179, army  
phiraṅg, 55, 899, foreigner  
phirashte, 45, angel  
phiriyād, 167, plaint  
phur'māy, 36, 420, order  
pidar, 59, father  
pil, 193, elephant  
pil'vān, 64, 108, elephantman  
pir'jādā, 99, highborn  
pyāde, footman

rahabāl, 174, horse  
raham, 141, compassion  
rahimān, 95, compassionate  
(God)  
rakev, 286, stirrups  
rakhat 148, hide  
rang'rej, 169, dyer  
rayati, 443, subjects  
ráhab, 78, devotee  
ráh'gir, 174, traveller  
ráji, 10, willing  
rátabba, 57, 66, allowance  
rejā, 166, piece  
resam, 122, silk

resaḥm, 36, silk  
rij'kān'dār, 220, wealthy  
rojā, 778, fasting  
roj'gar, 165, times  
roji, 149, livelihood  
rosan, 167, illuminated  
rukḥ, side

sabakk, lesson  
sahar, 408, town  
sah'nāiy, 3, flute  
sajā, 320, punishment  
saj'rá, 134, genealogy  
salāh, 150, advice  
salām, 293, greeting  
sam'ser, 181, sword  
saphar, 165, 305, journey  
saram, 350, shame  
sarāi, inn  
satāb, 572, at once  
sād, 3, 140, happy  
sādānāl, 426, band  
sāgirad pes, 20, menials  
sāh, 32, king  
sāhāb, 179, master  
sāh ālam, king of the world  
sāh'besvar, lord of chiefs  
sāhib, 44, master  
sāhijādā, 43, prince  
sāj, 338, instrument  
sāj bāj, 67, intrigue  
sāltān, 68, Satan  
saudāgar, 28, merchant  
sālgāt, 141, present  
seh'rām 871, wreath  
sekh, 319, 320, chief  
sekh'jāde, 192, sons of a chief  
sikār, 59, hunting  
sikāri, hunter  
silah, 63, arms

**silah'dár**, 1424, armoured  
**silár**, 346, captain  
**sillaráh**, 371, spear  
**sipará**, 97, 177, 193, chapter  
**sippar**, 207, target  
**sir'dár**, 48, chief  
**sir'páu**, 12, costume  
**sir'taj**, 442, chief  
**sikhi**, 290, boasting  
**sophiy**, Sufi  
**sor**, 84, noise  
**sultán**, 40, 148, Sultan  
**sumár**, 160, counting  
**supáras**, 16, recommendation  
**sur'tán**, 24, 31, Sultan  
**sutar**, 190, camel  
**súbá**, 7, province  
**syábási**, 455, bravo

**tabal**, 220, drum  
**tabib**, 5, 6, physic'an  
**takkie**, 55, 1640, pillow  
**tak'sir**, 45, 49, fault  
**talab**, 350, quest  
**tamásá**, 377, spectacle  
**tañdúr**, 35, thunder  
**tar'kass**, quiver  
**tas'bi**, 95, 110, 111, beads

**tasevirañ**, picture  
**tas'lim**, 303, 406, confessed  
**tábi**, 196, very skilful  
**tájan**, 344, crown  
**táji**, 57, horse  
**táriy**, 185, dark, intervening  
**teg, tek** 95, sword  
**tir**, 84, arrow  
**tirañdáj**, 344, archer  
**tir'kari**, 450, vegetable  
**tobah**, 19, repentance  
**tokh**, 410, chain  
**top, tupak**, 53, 585, cannon  
**turakk, tur'kani**, 166, 196, 396,  
 Turks  
**turkaniy**, 42, Turkish garment  
**tur'mati**, 16, falcon

**ukkil**, 303, ambassador  
**umed**, 766, hope  
**ummar, ummará, um'rav**,  
 197, 331, Lords

**váh**, 67, well done  
**váj**, 16, hawk

**yár**, 181, friend

# APPENDIX I

Foreign words in Bihari's *Satsai*. The figures refer to couplets.

**abiru**, 535  
**adab**,  
**ah'sánu**, 479  
**akas**, 419  
**añgúr**, 197  
**áb**, 438  
**ámil**  
**ámir**, 220  
**bad'ráh**, 63  
**bahas**, 427  
**bahár**, 255  
**bakári**, 442  
**bak'vád**  
**bar'jor**  
**báj**, 300  
**bákhari**, 260  
**behál**, 154, 375, 601  
**bekáj**, 126  
**cañg-rañg**, 428  
**cas'má**, 140, 151  
**cádar**, 712  
**cāin**, 227, 511  
**cañgán**, 178  
**(cháñh)gír**, 231  
**cugal**, 523  
**dagāin**, 615  
**damámau**, 131  
**dar'bár**, 241  
**dágu**, 339

**dámu**, 442  
**dum'ci**, 686  
**galitu**, 481  
**gani**, 4  
**garam**, 344, 574  
**garibu**, 58  
**garúr**, 347  
**girah**, 374  
**gulibañd**, 440  
**guláb**, 48, 84, 217, 255, 270, 354,  
 380, 431, 437, 438, 483, 529,  
 624, 694  
**gulál**, 350, 503, 633  
**gulálu**, 280  
**gullálá-rañg**, 499  
**gumán**  
**had**, 214  
**hajar**, 91, 145, 241, 247, 461  
**hajáru**, 213, 251  
**hamámu**, 281  
**harāul**, 198  
**havál**, 38  
**háilu**, 212  
**hañs**, 452  
**hukumu**, 713  
**ijáphá**, 2  
**jak**, 405  
**(jar)cádar**, 340  
**jaur**, 220

joban-ámir, 220  
 jor, 111, 278  
 judi, 616  
 juráphá, 497  
 kabúli, 51  
 kabútar, 374  
 kajákí, 670  
 kamán, 316, 356  
 kam'nálti, 356  
 kavil'navi, 30  
 kág.d, 60  
 kál'bút, 399  
 khar'cain, 481  
 khiyálu, 280  
 khusyál, 325  
 khúnd, 542  
 khúni, 325  
 kibal'navi, 30  
 kucain, 47, 227  
 lagám, 610  
 lagán, 590  
 lal'caunhin, 158  
 langaru, 386  
 lálac, 337, 472  
 lál'ci, 158  
 mah'di, 448, 500  
 malihg, 230  
 manj, 80  
 mor'ce, 335  
 muluk, 220  
 muh'h'jor, 610  
 nag, 120  
 náhak, 407  
 nájuk, 405  
 nai, 293

nejá, 6  
 nisán, 103  
 nivájiban, 58  
 pánús, 603  
 páyahdáj, 413  
 phatai  
 phauj, 80, 198, 215  
 pik, 440  
 rad, 478  
 rakam, 220  
 ráh, 485  
 ráuhál, 145  
 roj, 53  
 rukh, 243, 364, 415  
 sabi, 347  
 sabil, 654  
 sapar, 619  
 saváru, 146  
 sábit  
 sámán  
 sikár, 45  
 sil'sile bar, 679  
 sir'táj, 4  
 sisi  
 sor  
 sorá, 59  
 soru, 581  
 sucainan, 485  
 sumáru, 450  
 sún, 545  
 súmati, 111  
 tamákú, 614  
 tamási  
 taúbol, 679  
 táph'tá, 70

## APPENDIX J

## Specimens of metres influenced by Persian prosody

(Vide p. 69 and 77)

रसूल पैगम्बर जान बसीठ । यार दोस्त बोले जो ईठ ॥  
 मद मनस जन है इस्तरो । कहत अकाल वबा है मरो ॥  
 बिया बिरादर आव रे भाई । बिनशीं मादर बैठ रो माई ॥  
 तुरा बगुप्तम मैं तुभ कहा । कुजा बिमांदी तू कित रह्या ॥  
 राह तरीक सबील पहचान । अर्थ तिहू का मारग जान ॥

[ अमीर खुसरो—खालिक बारी ]

हाट चलत मैं पड़ा जो पाया । खोटा खरा मैं न परखाया ॥  
 ना जानूं वह हेगा कैसा । ऐ सखी साजन न सखी पैसा ॥  
 सोभा सदा बढ़ावन हारा । आंखों ते छिन होत न न्यारा ।  
 आये फिर मेरे मन रंजन । ऐ सखी साजन ना सखी अंजन ।  
 उछल कूद के वह जो आया । घरा ढका वह सब कुछ खाया ।  
 दोड़ भपट जा बैठा अंदर । ऐ सखी साजन ना सखी बन्दर ॥

[ अमीर खुसरो—कहसुकरनी ]

पानी क्यों न भरा हार क्यों न पहना ? गढ़ा न था ।  
 जोगी क्यों भागा ढोलकी क्यों न बाजी ? मढ़ी न थी ।  
 राजा प्यासा क्यों गढ़ा उदासा क्यों ? लोटा न था ।

[ अमीर खुसरो—बोसलुने, हिन्दी ]

तिरनः रा चे मी बायद ?

मिलाप को क्या चाहिये ? चाह ।

कोह के मो दारद ?

मुसाफिर को क्या चाहिये ? संग ।

[ अमीर खुसरो—दो सखुने, फारसी-हिन्दी ]

भादों पक्की पोपली, झड़ झड़ पड़े कपास  
बी मेहतरानी दाल पकाओगी या तंगा ही सो रहूँ ।

भैंस चढ़ी बबूल पर, और लप-लप गूलर खाय  
दुम उठा कर देखा तो पूरनमासी के तीन दिन ।

[ अमीर खुसरो—ढकोसला ]

बिना बेराग कहु ज्ञान केहि काम का,

पुरुष बिनु नारि नहि सोभ पावे ।

स्वांग तो साहु का काम है चोर का,

कपट की झपट में बहुत धावे ।

बात बहुते कहै झूठ छूटे नहीं,

मुख के कहे कहाँ खाड़ि खावे ।

कहै कब्बोर जब काल गढ़ घेरि है,

बात कहु बके सब भूलि जावे ॥

[ कबीर—रेस्ता ]

हमन है इश्क मस्ताना हमन को होशियारी क्या

रहें आजाद या जग से हमन दुनिया से यारी क्या ।

जो बिछड़े हैं पियारे से भटकते दर बदर फिरते ।

हमारा यार है हममें हमन को इन्तजारी क्या ।

[ कबीर—लावनी ]

तरल तरनि सी हैं तोर सी नोकदारें

अमल कमल सी हैं दीर्घ हैं दिल विदारें ।

मधुर मधुप हेरें माल मस्ती न राखें

विलसति मन मेरे सुन्दरी श्याम आखें ॥

[ रहीम—‘मवनाष्टक’ से ]

प्रीति की रीति सों जोति मैदां लिया,

पवन के घोरा सों जोरा जाय किया है ।

पाँच अरु तीन पक्कीस को बोल किया,

साहब को ध्यान धरि ज्ञान रस पिया है ।

भूल औ व्यास नहि आस औ बास नहि,

एक साहब सों बह्या जा किया है ।

दास बूला कहै अगम गति तो लहै,

तोरि के कुफुर तब गगन गढ़ लिया है ।

[ मुल्ला साहब—रेस्ता ]

शरणगतपाल कृपाल प्रभो ! हम को इक आस तुम्हारी है ।

तुम्हरे तम दूसर और कोऊ नहि दीनन को हितकारी है ॥

सुधि लेत सदा सब जीवन को अति ही कटना बिस्तारी है

प्रतिपाल करै बिन ही बदले अस कौन पिता महतारी है ॥

[ प्रतापनारायण मिश्र—‘प्राथना’ से ]

बुढ़ापा नातवनो ला रहा है

जमाना जिन्दगी का जा रहा है

किया क्या खाक ? आगे क्या करेगा ?

अखीरी वक्त दोड़ा जा रहा है ।

[ नाथूराम शंकर शर्मा—रुबाई ]

माँग देकर पाटियों में पीठ पर चोटी पड़ी ।

फाड़ मुँह फैलाये फन छबिराशि पे नागिन झड़ी ॥

[ नाथूराम शंकर शर्मा—‘केरल की तारा’ से ]

कहीं पे स्वर्गीय कोई बाला सुमझु वीणा बजा रही है ॥

सुरों के संगीत की सी कैसी सुरीली गुझार आ रही है ॥

हर एक स्वर में नवीनता है, हरेक पद में प्रवीनता है ।

निराली लय और लीनता है अलाप अद्भुत मिला रही है ।

[ ओधर पाठक—‘सुसन्देश’ से ]

उमंगों भरा दिल किसी का न टूटे

पलट जाय पसि मगर जुग न फूटे

कभी संग निज संगियों का न छूटे,

हमारा चलन घर हमारा न लूटे,

सगों से सगे कर न लेवें किनारा,

फटे दिल मगर घर न फूटे हमारा ।

एवं

आँखका आँसू डलकता देखकर  
जो तड़पकर के हमारा रह गया।

क्या गया मोती किसी का है बिखर !  
या हुआ पंदा रतन कोई नया ॥

[ अयोध्यासिंह उपाध्याय हरिप्रोध ]

खिल रही है आज कैसी भूमितल पर चाँदनी।  
खोजती फिरती है किसको आज घर-घर चाँदनी।  
घनघटा घूँघट उठा मुसकाई है कुछ ऋतु शरद।  
मारो मारो फिरती है इस हेतु दरदर चाँदनी ॥

[ लाला भगवानदीन—'चाँदनी' से ]

कहो तो आज कह दें आपकी आँखों को क्या समझे।  
सिता सिंदूर मृगमदयुक्त अद्भुत कुछ दवा समझे ॥  
अगर इसको न मानो तो बता दें दूसरी उपमा।  
सहित हाला-हलाहल मिश्रिता सुन्दर सुधा समझे ॥  
न हो सन्तोष इस पर भी तो उपमा तीसरी ले लो।  
युगल पद धारिणी त्रिगुणात्मिका ऋगु की ऋचा समझे ॥

[ लाला भगवानदीन—'आँख' से ]

ऐनक दिये तने रहते हैं, अपने मन साहब बनते हैं।  
उनका मन औरों के काबू, क्यों सखि साजन ?

नहि सखि बाबू।

धर्म हेतु तन को धरते हैं, कभी न निज प्रण से टरते हैं।  
परहित में देते हैं तन मन, क्यों सखि ईश्वर ?

नहि सखि सज्जन।

[ रामचरित उपाध्याय—कहमुकरनी ]

अहा ! ग्राम्य जीवन भी क्या है, क्यों न इसे सब का मन चाहे।  
थोड़े में निबाँह यहाँ है, ऐसी सुविधा और कहाँ है ?  
यहाँ शहर की बात नहीं है, अपनी अपनी बात नहीं है।  
आडम्बर का नाम नहीं है, अनाचार का काम नहीं है ॥

[ मैथिलीशरण गुप्त—'ग्राम्य जीवन' से ]

प्रायः लोग कहा करते हैं रात भयानक होती है।  
घोर कर्म भीमा रजनी के आश्रय में सब होते हैं  
किन्तु नहीं, दुर्जन का मन उस से अधियारा होता है  
जहाँ सरल के लिए अनेक अनिष्ट विचारे जाते हैं।

एवं

विमल हनु की विशाल किरनें प्रकाश तेरा बता रही हैं।  
अनादि तेरी अनन्त माया जगत को लीला दिखा रही हैं।  
प्रसार तेरी दया का कितना यह देखना हो तो देख सागर।  
तेरी प्रशंसा का राग प्यारे तरंग-मालायें गा रही हैं ॥

[ जयशंकर प्रसाद ]

किसी ओर मैं आँखें फेरूँ, दिखलाई देती हाला,  
किसी ओर मैं आँखें फेरूँ, दिखलाई देता प्याला,  
किसी ओर मैं देखूँ, मुझको दिखलाई देता साकी,  
किसी ओर देखूँ दिखलाई पड़ती मुझको मधुशाला।  
और रसों में स्वाद तभी तक दूर जभी तक है हाला,  
इतरा लें सब पात्र न जब तक आगे आता है प्याला,  
कर लो पूजा शेख-मुजारी तब तक मस्जिद-मंदिर में  
घूँघट का पट खोल न जब तक भाँक रही है मधुशाला ॥

[ बच्चन—'मधुशाला' से उदाहरण ]

बह चुकीं बहकी हवाएँ चैत की  
कट गईं पुलें हमारे खेत की  
कोठरी में ली जलाकर दीप की  
गिन रहा होगा महाजन संत की ॥

[ अज्ञेय ]

## BIBLIOGRAPHY

[To the following list may be added all references given in antique type in the GENERAL INDEX.]

- Abdul Haq: The Influence of Persian Language on Marathi Language (Urdu), Aurangabad, 1933.  
: Urdu ki Ibtidai nashv-o-numa meñ Sudiyā'e karām kā hissah (Urdu), Delhi.
- Abdullah Yusuf: Tārīkh Hind ke az-mānah vastā meñ Mu'āshratī aur Iqtasādī hālāt (Urdu).
- Ambika Prasad Vajpei: Persian Influence on Hindi, Calcutta, 1935.
- Dhirendra Varma: Hindi Bhāṣā kā Itihās (Hindi), Allahabad.
- Jaffar, S. M.: Education in Muslim India, Peshawar, 1936.  
: Some Cultural Aspects of Muslim Rule in India, Peshawar.
- Law, N. N.: Promotion of Learning during Mohammanan Rule, London, 1916.
- Nadvi, S.: Arab aur Hind ke Sambandh (Hindi), Allahabad.
- Naseer Hussain Khyal: Dāstān-i-Urdu (Urdu), Hyderabad.
- Sharma, S. R.: Religious Policy of the Mughal Emperors, 1940.
- Tara Chand: Influence of Islam on Indian Culture, Allahabad.
- Tribhuvan Singh: Darbārī Saṁskṛiti aur Hindī Muktaḥ (Hindi), Varanasi.

## GENERAL INDEX

*Bibliographical references have been given in antique type*

- Ab-i Hayāt**, 11n  
Abul-farj, 82  
Abyssinians, 5  
Achaemenian Empire, 1  
**Adbiyāt-i-Fārasī meñ Hinduon kā hissā**, 71n  
Afghans, 5  
Agrawal Banias, 9  
Ahmad Shah (Durani), 7, 12  
Akbar, 7-9, 17, 72, 73  
Akbar, Ali Khan, 72  
**Akbārī dar'bar ke Hindū Kāvī**, 73  
Alam, 8, 72, 76  
Alamgir II, 7  
Alauddin Khilji, 4, 33  
**Alhā Khāṇḍ**, 68  
Ali Bakhari, Khwaja, 7  
Ali Muhib Khan 'Pritam', 2, 78  
**Allahabad University Studies**, 21n, 22n  
Amir Khusro(au), 7, 10, 68, 69, 74, 76, 78  
**Ansu**, 84  
Apabhramsa, 55, 78  
Arabs, 1, 2, 5, 38, 39  
Arabic, 2, 6, 15, 23, 24, 55, 58, 59, 69-70, 91ff  
Arab Conquest, 1  
Arjan Dev (Guru), 70  
Aurangzeb, 6, 9, 12, 41  
Ayodhya Singh Upa-  
dhyay 'Hariaudh' 75, 77  
Azad on Arabic consonants, 58  
Babar, 7, 30, 67n  
Baccan, 77  
Bahadur Shah II, 7, 10n  
Balban, 4, 30  
Balkrishna Bhatta, 75  
Balmukund Gupta, 77  
Bavari Sahab, 82  
Bengali, 57  
Bhagwan Din, 77, 78  
Bhaktas, 17  
Bharatendu, see Harish chandra  
**Bhāṣā Shabda Kosh**, 36, 60  
Bhatta, see Balkrishna Bhatta  
Bhikhari Das, 72, 74, 78  
Bhushan, 72, 73  
Bihari (lal), 72, 73, 78, 83  
Birbal, Raja, 7  
Biru Sahab, 82  
**Bisal Dev Rāsan**, 68  
Brahma, 73  
**Brāhmapas**, 1  
Brahmans, 2  
Braj Bhasha, 9, 69, 74, 75, 84  
British, 12-16, 19, 29, 30, 32, 33, 74, 76  
British East India Company, 13, 14  
Bulaki Ram alias Bulla Shah, 82  
Caliphs, 3  
Chand, 67  
Chandrabhan, 8  
Chandra Gupta Maurya, 1  
Chatterji, Dr. S. K., 20, 22, 55  
Chhatrasal, 72  
Chintamani, 72, 83  
Christians, 15  
Dadu (Dayal), 70, 71, 74, 78  
Darius, 1  
Das, see Bhikhari Das Daud, 68  
Delhi Sultanate, 3, 4, 30, 40  
Dev (Datta), 8, 72, 73, 78, 83  
Devaki Nandan Khatri, 75  
Devi Prasad 'Pūrṇa', 74  
Dev Nagari 14, 19, 59  
Dhola and Maru, 11  
Din, see Bhagwan Din Dinkar, 78  
**Discovery of India**, 6n  
Dutch, 15  
Dvij, 78  
East India Co., see British E. I. Co.  
Elliot, 2  
English, 15, 21  
**Essays on Parsees**, 1n  
Fallon, 14



- Fatehullah (Sheikh), 7  
 Feroze Tughlak, 33, 40, 68  
 Forbes, Duncan, 14  
 Fort William College, 14  
 French, 15  
 Gang, 72, 73, 76, 81  
 Ganga Dhar, 7  
 Ghalib, 13  
 Ghananand, 72, 83  
 Ghazi Mian, 7  
 Ghaznavid Empire, 3  
 Ghulam Nabi, *see* Raslin  
 Gilchrist, John, 14  
 Gopaldas, 76  
 Gorakh Nath, 68  
 Gore Lal, 78  
 Govind Singh (Guru), 76  
 Greek, 39  
 Grierson, 14  
 Growse, 14, 15  
 Gujrati, 57  
**Gulshan-i-Hind**, 11n  
 Gupta, *see* Maithili Sharan; *see* Bal Mukund  
**Guru Granth**, 68, 70, 111  
 Hafiz, 82  
 Harasewak, 82  
 Hari Ram Vyas, 78  
 Hari(sh) Chand(ra), 74-78  
 Harvansh Rai, *see* Baccan  
 Hatim, 11  
**Hindi Sahitya ka Itihās**, 71n  
 Hicun Tsang, 36  
**Hindi Kāvya meṁ Nirṅup'vād**, 80n  
**Hindi Sahitya ka Alocanātmak Itihās**, 67n  
**Hindi Sahitya Sammelan**, 19  
**Hindi Shabda Sāgar**, 36n, 60  
 Hindus, 4-9, 13n, 15-18, 22-25, 33, 42, 43, 80; Bhakti, 81; poets, 72, Rajas, 72, Sufis, 82  
 Hindustani, 14n  
 Hir and Ranjha, 11  
**History of India**: Elliot, 2, 70n  
**History of Persian**: Ghani, 17n  
 Humayun, 1  
 IA, *see* Indo-Aryan  
 Ibn Haukal, 2  
 Indians, 2, 6, 30, 38, 43  
 Indo-Aryan, 1, 3, 23, 25, 26, 30, 32-36, 39, 43, 53, 57-59  
 Insha, 12  
 Jagnak, 68  
 Jahandar Shah, 7  
 Jahangir, 7  
 Jai Shankar Prasad, 74, 77, 78, 84  
 Jamshed, 11  
 Jayasi, 70, 71, 76, 78, 114  
 Jespersen, 20, 21n  
**J. R. A. S.**, 15n  
 Kabir (Das), 67, 70, 74, 75, 77, 78, 80-82, 111  
 Kalidas Trivedi, 72  
**Kāmrūp ki Kathā**, 82  
 Kavindra, 78  
 Kayasthas, 8-10, 43  
 Keay, 14  
 Keshav (Das), 72, 83  
 Keshav Misra, 7  
**Khāliq Bārī**, 69  
 Khan Arzu, 9  
 Khariboli, 9, 74, 75, 77  
 Khatris, 8, 9, 43  
 Khiljis, 4, 5  
**Khizra-nāmāh**, 69  
**Khumān Rāsan**, 67  
 Khusro, *see* Amir Khusro  
 Kishan, 7  
 Krishna, 72, 81  
 Kushans, 1  
 Kutban, 67n, 70, 71  
 Kutubuddin Bakhtiyar, 7  
 Lahndi, 57  
 Lakshmanasen, 82  
 Lakshman Singh, Raja, 75  
 Lal, *see* Gore Lal  
 Lal Das, Baba, 8  
 Lane-Poole, S., 3  
**Language**, 20n, 23n  
 Leila and Majnu, 11  
 Lodhis, 4, 5  
 Lorak and Canda, 11, 68  
**Madanāṣṭak**, 77  
**Mahābhārat**, 11  
 Mahabir Prasad Divedi, 75  
 Mahmud Ghaznavi, 3, 7  
 Maithili Sharan Gupta, 78  
 Malik Mohammad, *see* Jayasi  
 Manjhan, 70, 71  
 Manohar, 72  
 Marathas, 12, 13n, 57  
**Masnavi Khizra-nāmāh**, 69  
 Matiram, 72, 83  
**Mediaeval India**, 8n

**Memorandum:**

- Shiv Prasad, 15n  
 MIA, 54  
 Milind, 78  
 Mir, 12  
 Mira(bai), 70, 72, 78, 81  
 Mir Jafar, 13n  
 Mir Qasim, 13n  
 Miskin, 14  
 Moazzam Shah, 7  
 Mughal invasions, 4  
 Mohammad, 77, 78  
 Mohammadans, *see* Muslims  
 Mohammad bin Qasim, 1  
 Mohammad Ghori, 3, 6, 67  
 Mohammad Shah (Rangila), 7, 9, 10, 12, 72  
 Mohammad Tughlak, 4, 5  
 Mongols, 5  
 Mubarak, 76  
**Mughal Bādshāh-ōn ki Hindi**, 12n  
 Mughals, 6, 9, 10, 12, 13, 19, 29, 30, 33, 38, 40-42, 72, 79, 82  
 Mughal Times, 7, 74  
 Mum-uddin Chishti, 6  
 Muslim poets, 72, 76  
 Muslim rule, 16, 29, 34, 37, 79  
 Muslim, 2-9, 13n, 14n, 15-19, 22-24, 31-33, 36, 39-43, 70, 71, 74  
 Nabi, 76  
 Nadir Shah, 12  
 Nagari, *see* Dev Nagari  
 Nagaridas, 82  
 Nagari Pracārini Sabhā, 19  
 Nanak (Rai, Guru), 70, 71, 74, 76-78, 80  
 Nandadas, 72  
 Narapati Nalha, 68  
 Narahari, Mahapatra, 7, 72  
 Nasikh, 13  
 Nasiruddin, 4, 30  
 Nathuram Shankar Sharma, 77  
 Naushirwan, 11  
 Navin, Balkrishna Sharma, 78  
 Nevaj, 72  
 NIA, 20, 21, 55, 57, 59  
 Nirala, 77, 78, 84  
 Nizamshahis, 12  
 Nizamuddin Auliya, 7  
 non-Indo-Aryan, 54  
 Nur Jahan, 9, 32  
 Nur Mohammad, 71  
**O.D.B.L.:** Chatterji, 20n, 22n, 55n  
 OIA, 36, 54, 55  
 Oldenberg, 1  
 Omar Khayyam, 77  
**Our Own Religion:** Mills, 1n  
 Padmakar, 72, 83  
**Padmavat**, 71, 82  
 Panjabi, 57  
 Pant, 75, 78  
**Parimal**, 84  
 Parsi, 69  
 Pathan Kings, 5  
 Persians, 1, 5, 9, 30, 33, 37  
 Persian Empire, 1  
 Platts, 14  
**Paleographical and linguistic Studies**, 17n  
 Pohkar, *see* Puhkar  
 Portugese, 15  
 Prakrit, 3, 55, 59, 78  
 Prasad, *see* Jaishankar

- Prasad  
 Prasad School, 80, 84  
 Pratap, Maharana, 68  
 Pratap Narain Misra, pre-British times, 74  
 Prem Chand, 75  
 Premi, 78  
 pre-Mohammadan, 38  
 pre-Mughal, 69  
 Pritam, *see* Ali Muhib Khan  
**Pr. and Tr. of A. I. Oriental C.**, 70n  
 Prthvi Raj Chauhan, 6, 67  
**Prthvi Rāj Rāsan**, 18n, 67  
 Prthvi Singh (Rasanidhi), 78  
 Puhkar, 7, 72, 82  
 Purna, *see* Devi Prasad  
 Qoran, 3  
 Qutban, *see* Kutban  
 Qutubshahis, 12  
 Radha, 81  
 Rahim (Khan Khan-i-Khanan), 7, 10, 72, 73, 74, 76-78  
 Rai Pathora, *see* Prthviraj  
 Rajasthani, 57n  
 Rajputs, 9, 13n, 17  
**Rāmāyān**, 11  
 Ramcandra Shukla, 71n, 75  
 Ram Tirth (Swami), 81  
 Rasal, 78  
**Ras Ratan**, 7  
 Raskhan, 70, 72, 76  
 Raslin, 72, 76, 78, 83  
 Rasanidhi, *see* Prthvi Singh

- Rgveda**, 1  
Riti poetry, 74, 81, 83, 84  
Romans, 2  
Roman script, 14  
Rum, Maulana, 82  
Rustam, 11  
  
Sahjo(bai), 78  
Salar Masud Ghazi, *see* Ghazi Mian  
Sanskrit, 1, 16, 19, 27, 29, 31, 36, 39, 44, 55, 59, 74, 75, 78, 83, 85ff  
Sassanians, 1  
Sauda, 12, 14  
Saksena, Dr. B. R., 22  
Sayyeds, 4, 5  
Shahabuddin, *see* Mohammad Ghori  
Shah Alam, 7, 12, 13  
Shah Jahan, 7, 10  
Shah Madar, 7  
Shakespeare, 14  
Sher Shah, 7  
Shirin and Farhad, 11  
Shital, 77  
Shiv Prasad, Raja, 14, 75  
Shridhar Pathak, 77  
Shujaudaulah, 13n  
Shumsher, 77  
  
Shyam Sundardas, 75  
Sikandar, 11  
Sikandar Lodhi 4  
Sikhs, 13n, 43, 68  
Sindhi, 2  
Sivaji, 72  
Slave dynasty, 4, 7  
Sohrab, 11  
Sudan, 77  
Sufis, 6, 7, 9, 17, 25, 70, 71, 74, 77-82  
Sufism, 7, 79-82  
**Sukhundán-i-Páras**, 58  
Sultans of Delhi, 5  
Suman, 78  
Sumitra Nandan, *see* Pant  
Sundar, 71  
Sur(Das), 70, 72, 78, 81  
Sur Dynasty, 7  
**Súr Púrva Braj Bháṣā**, 69n  
Syed Ahmad Khan, 15n  
**Tamaddun-i-Hind**, 1n  
Tansen, 73  
Tartars, 5, 9  
Tassi, 14  
Thakur, 72, 78, 83  
Todar Mal, 7, 8  
Tripathi brothers, 8  
  
Tughlaks, 4, 5  
Tulsi(Das), 70, 71, 77, 78, 80, 81, 115ff  
Turanians, 30, 38  
Turkish, 6, 15, 26, 32, 100  
Turks, 5, 38  
  
Uday Nath, *see* Kavindra  
Urdu, 9-20, 58, 74-76, 79  
Usman, 70  
  
Vaisnavite School, 70  
Varma, Dr. R. K., 67n  
Veda, 1  
Victoria, 10n  
Vidyapati, 67n  
Viyogi, 78  
Vracad, 3  
Vyas, *see* Hari Ram  
  
Wajihuddin, Sheikh, 7  
Wali, 12  
Wellesley, Lord, 14  
  
Xerxes, 1  
  
Yusuf and Zuleikha, 11  
  
Zendavesta, 1